



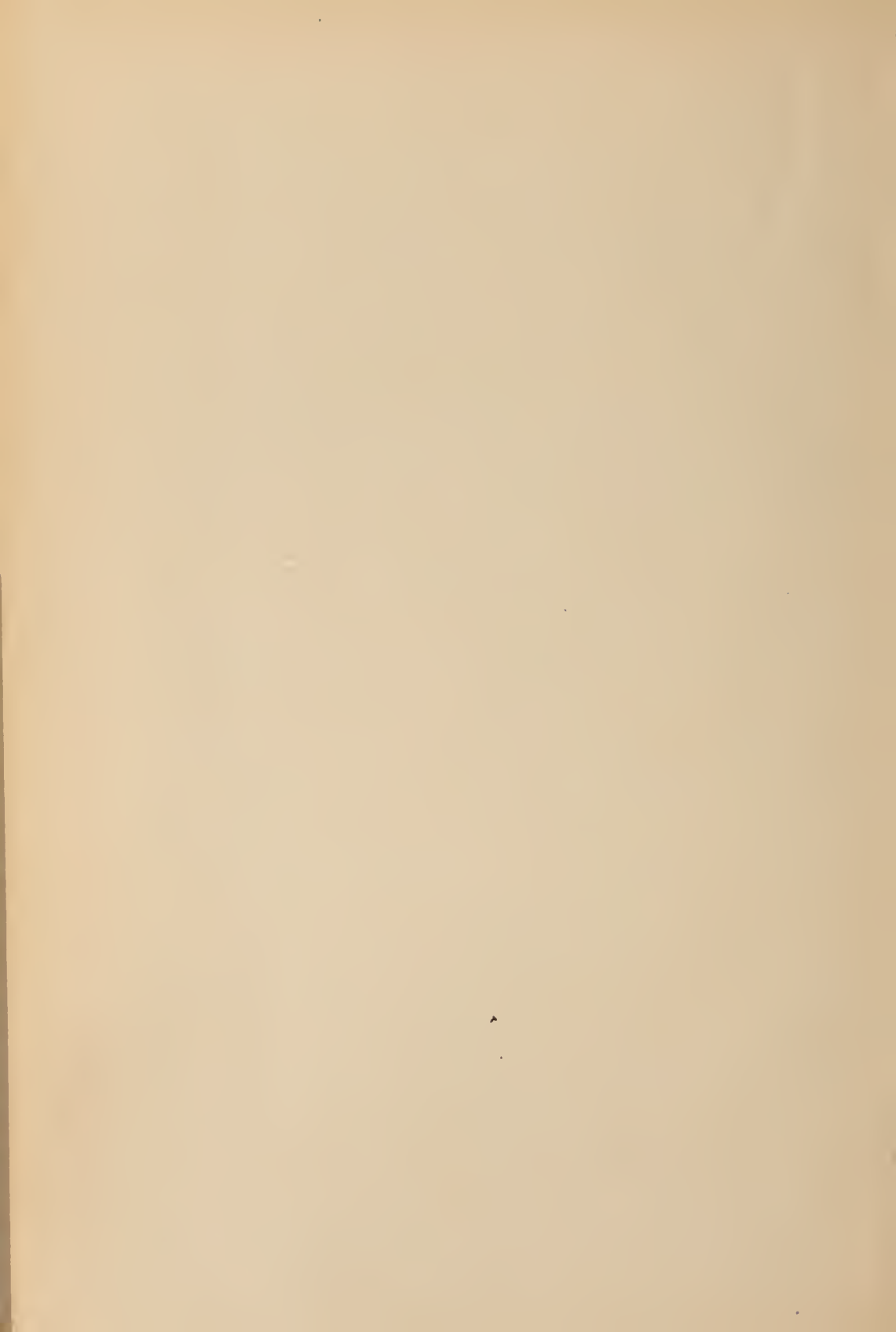
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PERSONALS

STEWART B. NICHOLS, of Elkhart, Indiana, has been selected as the man to represent Amherst College at Doshisha University, Japan, next year. He will cooperate with the faculty of the college in Kyoto and take up some advance studies.

* * *

MR. SAM HIGGINBOTTOM, of the Agricultural Institute and Superintendent of the leper asylum at Allahabad, India, has also been asked to take charge of the blind asylum at that station. He reports that there are 105,000 people in the neighboring provinces who are blind in both eyes, but there are accommodations for less than 300 in three mission asylums.

* * *

BISHOP JOSEPH C. HARTZELL, of the Methodist Episcopal Church, well known for his long service in America and Africa, celebrated his eightieth birthday on June 1st in his home at Blue Ash, Ohio.

* * *

MRS. CATHERINE BRADFORD EWING, the widow of Dr. Samuel C. Ewing of the American Mission in Egypt, died at Cairo on June 9th in her ninety-first year.

* * *

REV. DAVID BARON, of the Christian Testimony to Israel, London, England, is spending the summer in America.

DR. S. K. DATTA, well-known Indian Christian, has been appointed private secretary to Lord Lytton, the new governor of Bengal.

* * *

MR. PHILIP E. HOWARD, JR., and his bride have recently sailed to take up work with the Belgian Gospel Mission of which Mr. and Mrs. Ralph Norton are directors. The father, Mr. Philip E. Howard, president of the Sunday School Times Company, has sailed with them to study the work at first hand.

* * *

DR. SAMUEL M. ZWEMER, the well-known missionary to Moslems, is visiting the mission fields in Sumatra, Java and the Philippines, holding conferences with the missionaries.

* * *

REV. HERVEY WOOD, Secretary of the Native Races Anti-Liquor Traffic Organization, celebrated his eightieth birthday on May 8th. He is still active in the cause of temperance.

* * *

DR. AND MRS. F. HOWARD TAYLOR, who were released recently after being captured by bandits in China, are spending the summer in America. One of the brigands was so impressed by Dr. Taylor's Christian testimony that he sent word to his wife and children to go and be baptized at the nearest mission station.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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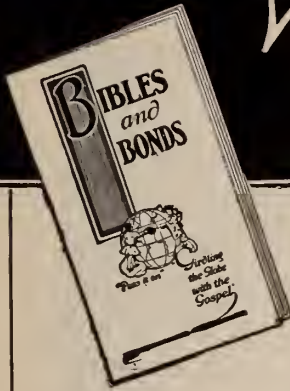
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PERSONALS

DR. G. B. F. HALLOCK, Associate Pastor of the Brick Presbyterian Church, Rochester, New York, has succeeded the late F. N. Barton, of Cleveland, as editor of the *Expositor*.

* * *

REV. J. C. R. EWING, D.D., and Mrs. Ewing, for forty-three years missionaries of the Presbyterian Church, U.S.A., returned to America recently. Dr. Ewing was formerly principal of Forman Christian College, vice-chancellor of Punjab University, vice-chairman of the National Missionary Council of India and the president of the British and Foreign Society.

* * *

DR. L. W. CRONKHITE, a Baptist missionary of Burma, who went out from America in 1881, has recently returned on furlough after forty years of service.

* * *

MRS. M. L. SIBLEY, for thirty-five years a member of the Marathi Mission of the American Board, on her way back to her station in Wai, India, was among those drowned in the wreck of the P. & O. steamship *Egypt*, which was sunk off the island of Ushant in May, after a collision in the fog with a French vessel.

* * *

MISS V. M. BOYER, a newly-appointed Lutheran missionary on her way out to take charge of the Kodai Kanal Mission School,

South India, was also among the nearly one hundred passengers who lost their lives in the going down of the *Egypt*.

* * *

ALBERT SCHWEITZER, the author of a well-known work on theology and a brilliant musician, who became in 1913 a medical missionary to Africa, has written a very interesting book, "On the Edge of the Primeval Forest," which tells his own story and describes his work in French Gaboon.

* * *

DR. MARION LAWRENCE, who has been described as "probably the best known man in Sunday-school work in the United States" resigned at the convention in Kansas City from the position of Consulting General Secretary of the International Sunday School Association.

* * *

DR. CLARENCE D. USSHER, the well-known missionary of the American Board at Van, Asia Minor, and author of "An American Physician in Turkey," returned to America on April 13th to recuperate after his three years of arduous relief work in the Caucasus.

* * *

DR. ALLEN R. BARTHOLOMEW, Secretary of the Board of Foreign Missions of the Reformed Church in the United States, recently completed twenty years of service as Secretary and thirty-five years as a member of the Board of Foreign Missions. He has sailed to visit missions in Japan and China.

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THE NATIONAL CHRISTIAN CONFERENCE OF CHINA IN SESSION AT SHANGHAI (May 2 to 11, 1922)

THE MISSIONARY REVIEW *of the* WORLD

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AUGUST, 1922

NUMBER
EIGHT

ANTI-CHRISTIAN MOVEMENT IN CHINA

ANTI-CHRISTIAN outbreaks have been less frequent in China recently. The non-Christian societies are still in existence and are endeavoring to persuade the Chinese that Christianity is a foreign religion and is a political move; that Christian missionaries are the tools of capitalists; that converts are paid to become traitors to their country, and that religion obstructs progress. Propagandists of Buddhism are also especially active in some parts of the country.

Sensational outbursts of anti-Christian propaganda on the part of several Chinese student bodies occurred in connection with the World's Student Christian Federation at Peking, April 4-9. Many of the cities of China were flooded with bitter attacks on Christianity, which was branded as a "public enemy of mankind," working hand in glove with imperialism and capitalism "to exploit the weak countries." The bodies behind this attack were the non-Christian Student Federation of the National University of Peking, the non-Christian Student Federation of the Peking Teachers' College for Women, and a third body that styles itself the Young China Society.

The bitterness of the attack can be judged from its manifestos. One, emanating from a group in the National University, reads as follows:

The sins of religion are too numerous to mention.

Speaking of its moral side, we find that it teaches men obedience, which is the moral code of slaves.

Speaking of its intellectual side, we find that it propagates superstitions, which hinder the search for truth.

Speaking of its material side, we find that it asks its believers to despise temporal things and dream of the kingdom of heaven, which would end in the destruction of human life.

Its teachings are absolutely valueless, while its evils are incalculable. Yet its influence is growing every day. This is due to the fact that those who are doing evil (that is, the Christians), have an organization, while we who are opposed to religion have not.

Of all religions, Christianity is, we believe, the most detestable. One sin which Christianity is guilty of, and which particularly makes our hair stand on end, is its collusion with militarism and capitalism. So the influence of Christianity is growing stronger day by day when force becomes more triumphant and the methods of capitalism are more drastic.

Christianity is the public enemy of mankind, just as capitalism and imperialism are, since they have one thing in common, to exploit the weak countries. Realizing that China has long been an object of exploration of the capitalistic and imperialistic countries of the world, Christianity is utilizing the opportunity to extend its influence.

Christianity is the intelligence officer of the capitalists and the hiring of the imperialistic countries. Everything that may aid its spread Christianity is willing to utilize. If no effort is made to exterminate this evil in time, it is impossible to tell its dangers in the future. We who have long had a deep hatred of Christianity are unanimous in our opposition, and have just united to help similar organizations to exterminate this evil fiend until China gets rid of it.

The non-Christian Students' Federation issued a proclamation in which were these charges:

We know that Christianity and the Christian Church have created many evils and committed many sins in the history of mankind. This we are not concerned with for the present, but they are now still creating evils and committing sins and will create evils and commit sins. All of us who have blood in us and who have conscience and who are not willing to be degraded can never forgive them and can never tolerate them.

We know that the organization of modern society is an organization of capitalistic society, which has on the one hand the property-holding classes who eat without work, and on the other hand there are non-property-holding classes who work but cannot get anything to eat. Present-day Christianity and the Christian Church is the very evil devil who helps the former class to rob the latter class, who upholds the former class to oppress the latter class.

Oh, students! Oh, young men! Oh, workmen! Who of us fails to know the sin of the capitalist? Who among us fails to know the heartless cruelty of the capitalist. How can we not rise and oppose them when we see with our eyes these bloodhounds of the capitalists holding a conference to discuss how to decide our fate?

Rise! Rise! Rise!!!

Several explanations of this anti-Christian outburst have been given by Paul Hutchinson in the *Christian Advocate*. Some have laid it to the machinations of Bolshevik agents; others have seen in it the result of a year of lecturing before Chinese students by a radical British thinker, Bertrand Russell, and the non-Christian attitude of an American college professor who visited China; still others have interpreted this as a reaction from the insistence during the last two years by a part of the missionary body upon a dogmatic type of Christian message.

This antagonism to Christianity is a form of self-assertive radicalism and ignores the facts of history. The agitators pay no attention to the indebtedness of China to Christian education, to the Christian work in famine relief, to medical aid and to the development of

Christian leaders. The new movement is, in part, a reaction from the tendency, after the formation of the Republic, for men in political office to openly avow their Christianity and to put "Member of the Y. M. C. A." on their cards. There is also naturally opposition on the part of many to the plans that proposed making the Bible teachings a part of the public school curriculum. But the active opposition cannot last long.

The World's Student Christian Federation, which met in Peking, instead of denials, published a list of four questions that the attack forced it to ask:

1. Are we as Christians and the members of the Federation living a life that will leave any ground upon which such charges can be legitimately based?

2. Are the churches of which we are members being supported by or in collusion with anything that deserves this summary charge?

3. Has the World's Student Christian Federation done anything to right the economic wrongs of the world?

4. Can we as Christians do anything to help to right the economic wrongs of the world in which we live?

The best way to meet such attacks at home or abroad is to "let our light shine," to practice unselfishly the principles of Christ in private and in public life and to suffer if need be for well doing. The truth of Christ will ultimately win in the face of all opposition from the forces of evil.

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

CHRISTIAN unity and the need for developing an indigenous Church in China were points strongly emphasized in the National Christian Conference held at Shanghai and reported in this number of the REVIEW. At first it seemed a hopeless task to secure unity among the diverse elements that made up the delegates. There were "Conservatives," and "Liberals," from city and country, from denominational missions and independent societies, foreigners and Chinese. Strict limits were put upon general discussions and the free expression of opinion by adherence to the rule that all speakers and topics must be passed upon by the Business Committee of which Mr. David Yui of the Chinese Y. M. C. A. was chairman. Prof. T. T. Lew voiced the motto "The Church of Christ must teach her members to agree to differ but to resolve to love."

When resolutions were presented calling for the appointment of the new National Christian Council, it was moved that members of this Council be required to assent to certain fundamentals of faith. After extended conferences, however, it was agreed that since the Council is not an ecclesiastical, but a representative body, this would not be advisable. Instead, the Conference itself, after a masterly address by Mr. D. E. Hoste, director of the China Inland Mission, adopted the following statement as to Christian belief, the interpre-

tation and application of which is left with the individuals and their churches:

We the members of the Conference joyfully confess our faith in, and renew our allegiance to, God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, Who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of Life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong.

The Conference, however, is not constituted as a Church council with authority to pass upon questions of doctrine and of Church polity or to draw up a credal or doctrinal statement of any kind. While the Conference believes it to be a matter of vital importance that the Church of Christ in China should be established on a basis of true faith and sound doctrine, it recognizes that the authority to determine what the essential affirmations of the Christian faith are, lies with the several Churches of which those attending this Conference are members. Any National Christian Council appointed by this Conference will not in any sense be a Church council, and therefore will not be competent to exercise ecclesiastical functions. It will be an advisory body which will seek to carry forward the work of this Conference and to bring the representatives of the different churches and missions in China together in order that they may mutually enrich one another through common counsel, and will take action in matters of common interest only when it has reason to believe that the action taken will be in accordance with the wishes of the cooperating bodies.

Since this new National Christian Council is to have a very responsible position in the future of Christianity in China it is important to note what its functions are to be:

1. To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end.

2. To help make the central position of the Church in the Christian movement more generally recognized and accepted; to watch and study the development of the Church in self-support, self-government, and self-propagation; to suggest methods and a course of action whereby the desired end may be more speedily and completely gained; to encourage every healthy movement of the Church that leads to full autonomy; and to seek and work for the adaptation of the Church to its environment and for its naturalization in China at as early a date as practicable.

3. To consider the needs of China on a nationwide basis and plan for the evangelization and uplift of the whole nation.

4. To help promote such mutual acquaintance between the leaders, both Chinese and missionary, from all over China and from all denominations as will create an atmosphere of respect and confidence and make cooperative work of all kinds, and union, where possible, seem natural, feasible and desirable.

5. To assist in developing a leadership in both churches and missions, experienced in dealing with nationwide problems and with both a national and an international viewpoint.

6. To provide a platform upon which representatives of churches, missions, departmental organizations and other Christian agencies may discuss and plan for the correlation of the activities of the Christian forces throughout China.

7. To arrange for special seasons of prayer, organize forward evangelistic movements, plan for conventions and generally foster the spiritual life and missionary spirit of the churches.

8. To provide a bureau of information and to conduct and publish the results of surveys for the guidance of churches, missions and mission boards.

9. To provide an agency in which such departmental national organizations as the China Christian Educational Association, the China Medical Missionary Association, etc., may be coördinated.

10. To represent the Christian forces of China in their relation with national Christian organizations in other countries.

11. To serve as a means by which the Christian forces in China may express themselves unitedly when they so desire upon great moral or other issues.

12. To undertake such other work as may be committed to it by the national conference.

13. To provide for the calling of the next National Conference.

Ninety-four members of the new Council were appointed on May 10th. The list includes fifty-two Chinese and forty-two foreigners. The members are drawn from Anglican (5), Baptist (4), Congregational (4), Presbyterian (8), Lutheran (6), and Methodist (10) churches; also from the China Inland Mission (8), Young Men's Christian Association (4), Young Women's Christian Association (2), Christian Colleges (4), National Organizations (3), Independent workers and churches (5), Christian and Missionary Alliance (1), Literary organizations (2), and general (24). This Council has before it a great opportunity and a difficult task. Christians everywhere should unite in prayer that God will guide their counsels and make the Church in China truly responsive to Christ the Head.

CHINA'S PRESENT NEED

CHINA needs two things: more of the true life of Christ and more of prayer. The Hon. Joseph Buffington, Senior United States Circuit Judge, who has recently returned from a six months' visit to China, says in answer to questions as to the value of Confucianism as a moral force:

The Confucianism of China, of which I have been a deep admirer, has failed to build up the one thing that is vital to China today, and that is a trusted Chinese officialdom. Some men in official life have ideals of service and integrity, and are of a personal character all they should be; but I found everywhere a widespread mistrust in China of their officials, highest and lowest—a disbelief in their honesty—and this conviction is so widespread that one cannot but believe it has foundation. Coupled with their disbelief in the fruitage of ages of Confucianism, I found a deep-seated trust in the fruitage of character-building which a few decades of Christian school, college, university, and church had produced in Christian-trained Chinese. Coupled with this confidence in such men, I found in the thoughtful Chinese mind the belief that there must be for China, some help from outside herself and her old-time beliefs, and that nothing but Christianity and the character based on Christian teaching and Christian environment was the thing that would answer China's need.

In *The Chinese Recorder* the following requests for prayer are made:

That to every Christian, missionary and Chinese, there may come the full realization of the absolute necessity for efficient and genuinely Christian

cooperation between missionaries and Chinese Christians; for Christlike love toward all fellow-workers and Christlike devotion to the Father's business. *T. T. Lew.*

That leaders of prophetic type may be discovered. That the Chinese Christians as a whole may be thoroughly awakened to their special responsibility to guide the nation to fulfil that for which God has permitted her to exist, and that she may be ready to pay the price. *C. S. Chang.*

That we, missionaries of China, may take time to give God some adequate chance of showing us his opinions of the work we have done in the past and his plans for our work in the future. That the Church in China may feel its real need, face its whole task, shoulder its whole responsibility, and enter into its full resources in Christ Jesus its Head.

These statements show the convictions of both foreigners and Chinese as to China's supreme needs. There is much that American and British Christians can do to supply them.

SIGNS OF SPIRITUAL HUNGER IN ITALY

ALL through the "Dark Ages" when the Church became generally corrupt, little bands of Christians in Europe remained true to Christ and showed evidence that they belonged to His Body. One of these bands was the Waldensian Church in Northern Italy, a group of Christians who never acknowledged the authority of the Pope. Since the Reformation, the number of evangelical Christians has increased and the spirit of religious liberty has grown. Rev. Giovanni Luzzi, a member of the Evangelical Church in Florence, gives the following facts that show the increasing interest in Evangelical Christianity and the readiness of the people to read the Bible and other Christian literature:

"The Society "Fides et Amor" started in Italy on the 27th April, 1909, as a Christian and Catholic association in the widest sense of the word, inasmuch as it does not limit its membership to a particular Christian Communion, but, making no difference whatever, inscribes on its roll members of the Roman, of the Greek orthodox and of the Reformed Evangelical Communions: that is to say, of the three great branches into which Christ's Catholic Church is divided. By suggestion of the General Director of the State prisons, we wrote to all the Directors of the Prisons and Reformatories; and from them also, with the exception of two or three only, we received warm answers full of heartfelt gratitude.

"At Perugia, there is a large institution for the orphans of the medical men who died in the war. The President of it, a Roman Catholic priest, asked for a copy of our booklet of Bible quotations bearing on different practical topics for each of his 150 orphans. The booklet has made the orphans ask for the whole of the New Testament.

"A large College in Rome, where Directors and Professors are all Roman Catholic priests, applied for copies of the booklet for all the students. Professors, senators, members of Parliament, pastors, evangelists, colporteurs, Salvation Army officers, parish priests, monks in convents, and teachers in private and public schools all eagerly ask for the booklet, and write letters which show how the blessing of God is accompanying the good seed everywhere.

“We sent these booklets to the Directors of the great Penitentiary of Volterra, where hundreds of men condemned to thirty years prison or life are kept. I received a most impressive letter of thanks from the Director; and the invitation to go to Volterra to take ‘an Evangelical message to his inmates.’ This is a great contrast to the time when in May, 1851, several men were arrested in Florence for having been found reading a chapter of the New Testament in a private house and were condemned and sent to Volterra’s prison. Today, the Roman Catholic Director of that same prison accepts for his prisoners that very New Testament, and asks an Evangelical Pastor to go and preach the Gospel to them! Such are the wonderful ways of God!”

Naturally many leaders of the Roman Catholic Church in Italy have become greatly disturbed because of the successful work of the Methodists, Baptists, Young Men’s Christian Associations and other Evangelical agencies who are interpreting Christ to the Italians and who are distributing the Bible to those who have never before been encouraged to read and interpret it for themselves. The secret of Christian progress is to bring the living and the written Word of God into vital contact with men.

A REMEDY FOR DISCONTENT IN INDIA

ALTHOUGH outwardly India is comparatively quiet since the arrest of Mr. Gandhi and his successors, Indian journals still reflect signs of deep discontent. Over 200,000 Indian citizens are now in prison for political offenses and their relatives and friends are naturally dissatisfied with any government that is responsible for this. Another ground for dissatisfaction is the fact that while the British government claims to be based on righteousness, progress and high ethical ideals, they still sanction traffic in alcoholic liquors, the manufacture and sale of opium and commercializing of immorality. These weaknesses destroy confidence in the British and foster discontent. This spirit of dissatisfaction has at present no safety-valve and there is danger from its suppression.

While Mr. Gandhi is revered by the people because of his sacrifices for India and his courageous stand for independence, the mass of non-Brahmans are opposed to non-cooperation methods and to his idea of reverting to primitive conditions. Their leaders believe that the best method of self-government is through the National Congress. There is also a tendency on the part of caste leaders to ignore Mr. Gandhi’s laudable demand for the recognition of the sixty million “untouchables” of India. The out-castes themselves are urging their right to enter temples, to draw water from public wells and the other common privileges which have been denied them. It will be a day of triumph for liberty when these wrongs are righted. Among the signs of progress are the recent election of a Mahar “untouchable” to the municipality of Trimlak, a Hindu stronghold near Wasik.

India's women are making their voice heard more and more in demands for reform. They are forming political societies and are holding crowded meetings. Outrages committed by British officers on Indian women in the Punjab in 1919 and never adequately punished have added fuel to the flame.

There is need of righteousness in the government of India; there is need of cooperation between British and Indian leaders; there is need of a conference of Indian and governmental representatives to discuss political problems and with power to adopt policies; there is need for more friendliness and courtesy and for a stronger feeling of confidence; there is need for better education; above all, there is need for the uplifting of Christ as the Christian standard and one hope of India. Christians have a great opportunity to reach multitudes who are inclined to accept Him. The greatest hindrance to the spread of Christ's Kingdom in India is reported to be the un-Christ-like spirit of many who are called by His name.

THE NATIONAL BAPTIST CONVENTION

AN effort was made at the Indianapolis Convention of the Northern Baptists in June (presided over by Mrs. Helen Barrett Montgomery), to persuade that body of Christians to adopt a creed. The convention voted, however, to acknowledge the New Testament as its declaration of faith and principles. It is to be hoped that this will be taken to mean the acceptance of the *whole* New Testament, including its teaching as to authority of the Old Testament, the Virgin Birth of Christ, the miracles, the atonement on the Cross, the bodily resurrection of Christ and believers and the personal Second Coming.

The "Fundamentalists," as they are called, held a conference preceding the convention in order to emphasize the need for adherence to the essential elements of Christian faith but the action of the convention put the Baptists on record as desiring unity. The Fundamentalists have organized to continue the contest for what they hold to be the true Baptist faith.

Baptist finances are not in a satisfactory condition though the income of the societies has been increased by the Five Year Campaign. The Board of Promotion is to continue its work for the next two years but the plan to complete the one hundred million fund has practically been abandoned. For next year, the budget for benevolences will be only \$10,000,000, which is fifty per cent less than was asked for during the past year. There is hope that the reduced budget will not necessitate the curtailment of work and that it will be possible to pay off some back debts.

The convention passed resolutions in favor of the abolition of war, the deliverance of Armenia from Turkish oppression, the sup-

port of relief work in the Near East and in Europe, obedience to law (including the Volstead Act), the adoption of Christian principles in industrial relations, racial justice, the Bible in public schools and increased activity in missionary work at home and abroad.

The President of the convention for the coming year is Rev. Frederick E. Taylor, D.D., of Indianapolis; the President of the Foreign Mission Society is Dr. W. S. Abernethy, of Washington; of the the Women's Society, Mrs. Helen Barrett Montgomery; of the Home Mission Society, F. W. Freeman, of Colorado; and of the Women's Home Mission Society, Mrs. George W. Coleman, of Boston.

RELIGIOUS SELF-GOVERNMENT IN INDIA

MISSIONARIES are increasingly recognizing the wisdom and justice of making the native Indian church rather than the foreign mission the centre and medium of Christian activity, trusting more fully Indian brethren and according them wider responsibilities. Just as in the political sphere, so here *the* great and clamant need of the present and the future is a spirit of frank and friendly cooperation.

The early history of the church in Travancore covers a period when the church had found no self-expression and when the missionary who established a station, and financed it, stood out more prominently in its affairs than any of its members. The missionary was the rallying-point of the church, and dominated all its activities; he was its counsellor and adviser; he alone administered the sacraments and admitted into or dismissed from the church. As numbers increased and self-reliance grew, however, the germ of independence crept in, imperceptibly at first, but gathering force and momentum as education spread and social life improved. In course of time Indian ministers were ordained over the larger churches, which in turn were set free to develop along their own lines.

Tired of disunion, a movement began which had as its object the gathering together of the divided units into one. A United Church Council was formed, which linked the separate churches together. This Church Council for the past fifteen years has busied itself with consolidation. As the governing body of the Council has been elected by all the uniting churches, and is therefore representative of them, the Council has slowly won its way into the confidence of the people, and now commands general respect.

The final step has now been taken, and the London Missionary Society has handed over its authority and the funds formerly administered by its missionaries to the governing Council of the Travancore Church. By this action the Board sets an example which other missionary societies must take into consideration.



7. Cumberland Presbyterian (1921)

8. Congregational

4. Presbyterian (Northern)

1. Girls' Rescue Home (Presby)

5. Methodist Episcopal Home

6 Chinese Y.F.C.A. (1st floor)

3. Protestant Episcopal

2. Christian Institute (Disciples)

14. Baptist

11. Roman Catholic Mission

12. Independent Chinese Baptists

15. Oriental School (City)

SOME OF THE FIFTEEN CHRISTIAN ENTERPRISES IN CHINATOWN, SAN FRANCISCO
 The numbers refer to the similar numbers on the map on Page 611. All are located in a small district

Missions in Chinatown, San Francisco

BY REV. GEORGE LUTHER CADY, D.D., NEW YORK

Secretary of the American Missionary Association

THE discovery of gold at Sutter's Mills, California in 1848 would seem to be an episode entirely unrelated to the Asiatic problem. But it was that discovery which prompted the early Californian to import Chinese labor, for the white man never works as long as he can work some one else. They came to build the sluiceways, to dig out the ore, to cook the food, to wash the clothes and later to build the railroads. As the subways of New York are the gift of cheap Italian labor, so the railroads of the west were largely built and maintained by Chinese labor. They came in large numbers, made what to them were fortunes and many went back to China while others stayed and sent across the Pacific their earnings from the new Eldorado of the Golden West. Owing to their language and customs and to that spirit of clannishness which has always kept the Orientals more or less hermits, they began to congregate in the cities until Chinatown in San Francisco became a city of 30,000 Chinese—a unique, fascinating and mysterious block of Orientals—set down in the very midst of the Occident. Of course, they brought with them their vices, and that same taste for the mysterious and bizarre, which lures the Anglo-Saxon to Cairo and to the haunts of Paris, attracted many visitors and put a commercial value on sin in Chinatown until it became one of the black spots in America.

Two influences have materially affected Chinatown so as to decrease its fame. One is the shrinkage of the Chinese population in America. In 1910 there were about 71,000 Chinese in America and in 1920 they were fewer by ten thousand. Chinatown in San Francisco has shrunk from 30,000 to about 7,500 today. The other influence was the fire which swept the old Chinatown out and helped to make it today, externally at least, as safe and as respectable as any other portion of the city. Internally, opium joints still thrive, gambling places can be found by the initiated, and the Tongs carry on their old feuds with much loss of life. It seems an almost hopeless task to introduce this clannish, retired and stolid Oriental to the American spirit, but it is doubtful if segregation is more the result of his own choosing than of our thrusting him back from American life into his own corner. People with whom we do not associate are not likely to be easily assimilated. Unless it be the Jews in Russia, no people have been more plainly told that they were not wanted in America. It will do Anglo-Saxon egotism good to recall the outbreaks of the Anti-Chinese pogroms in the late eighties and early

nineties, when they were mobbed and killed in the streets, when Americans burned their houses and tore up their gardens and passed the Chinese Exclusion Act. After such polite reminders that he is *persona non grata*, it is not surprising if the Chinese is reluctant to intrude any further into our life.

The only welcoming hand held out to the Oriental in America was that of the Christian Church. The oldest continuous mission among the Chinese in Chinatown is the Presbyterian which was begun in 1852. From the annals of the American Missionary Association we find that

“At the Sixth Annual Meeting of the Association, held in Bangor, Me., September, 1852, the following entry was made.

“It is reported that since January 1, 1852, twenty-nine vessels, conveying 7,537 Chinese emigrants, have been dispatched from Hong Kong, Macao and Whompoa. On the 27th of March, the vessels yet to sail numbered thirty-one, to convey 9,270 passengers. Considerable numbers of Japanese and Persians have found their way to California. These people are, in general, active, intelligent and enterprising. Many of them understand mechanical trades. Recent accounts state that the tide of emigration from foreign countries to California has greatly increased. As has been said, the Lord, instead of suggesting to Christians to go to these heathen countries, as heretofore, to be instrumental in the conversion of the natives, seem to be bringing the heathen to our shores that they may learn the arts of civilization, become acquainted with our institutions, and, by Christian culture and the converting power of the Holy Spirit, be brought into the kingdom of Christ.”

The following resolution was passed: “Voted: That the Executive Committee be authorized and encouraged to establish a mission in California to labor among the Chinese, Japanese and other emigrants who are rapidly swelling the population of that new and important state.” The mission was actually opened in 1853.

Other denominations followed immediately and the Chinese were thus supplied with missions enough and to spare. In those years there was no interdenominational comity but plenty of denominational competition. It was romantic, near at hand, and made a splendid talking point and the sectarian missions thrived. They were thoroughly entrenched before the great fire, and the appeal of that spectacular catastrophe was used in every denomination to secure funds for costly edifices, crowding in upon one another as the accompanying map graphically shows.

These missions were built for a possible Chinese population of 30,000 but they are still there with their costly investments and maintenance although today the Chinese in San Francisco number only 7,747 and only 80% of those live in Chinatown. In face of these facts the following table is interesting if not startling. The figures have been compiled by the Dr. George W. Hinman for the Oriental Missions Council of the coast states.

ORIENTAL MISSIONS COUNCIL

Statement of Protestant Mission Work in San Francisco Chinese Quarter.
Finances and Employed Personnel for 1921

(Preliminary report. Subject to correction)

Denomination	Nature of Work	Board Appropriation	Paid Workers	Annual Cost	Value of Property Owned
Baptist	Church and School	\$8,000	11	\$9,000	\$39,000
Independent Baptist ...	Church and School .....	.....	2	2,000	13,000
					17,000
Christian	Church and School	5,684	8	5,880	65,000
Independent Christian ..	Church and School .....	.....	1	1,000	40,000
Congregational	Church and School	1,146	*4	4,952	40,000
Cumb. Presbyterian ...	Church and School	4,020	*5	5,020	30,000
Episcopal	Church and School	2,578	*7	2,718	15,000
Methodist	Church and School	1,800	3	2,180	40,000
Methodist	Schools, Woman's Board ...	2,160	3	2,160	35,000
Methodist	Girls' Home	2,264	7	8,770	50,000
Presbyterian	Church and School	3,400	9	4,060	55,000
Presbyterian	School, Woman's Board ...	2,040	2	2,040	45,000
Presbyterian	Girls' Home	9,600	7	11,100	53,000
Salvation Army	Church and School	2,000	2	3,000	.....
					30,000
Y. M. C. A. ....	.....	1,000	*3	7,000	13,000
					200,000
Y. W. C. A. ....	.....	2,317	*3	4,637	.....
Total appropriations, including local American gifts					\$48,009
Total cost, including all receipts from Chinese					75,517
Total cost of land and buildings now owned					550,000
Cost of buildings proposed and being erected					247,000
Paid workers, American and Chinese, full or part time					77

This sinful waste of missionary money and strength in such competitive work remained unnoticed until the meeting of the Home Missions Council in January, 1919, when the Committee on Orientals made its report. It analyzed the facts and challenged the Home Mission Boards responsible for the condition to remedy the situation. The report was attacked and portions were stricken out. The Council was requested to call a conference of Oriental Missions and workers. As early as possible a large number convened, visited the missions and then met in San Francisco for action. Recommendations were made which were more drastic than the report of the Oriental Committee and were carried to the next meeting of the Council in January, 1920. These were adopted by the Council and passed on to the Boards. Little was accomplished—even a resolution condemning the

*Part time.

†Land.

‡Building proposed.

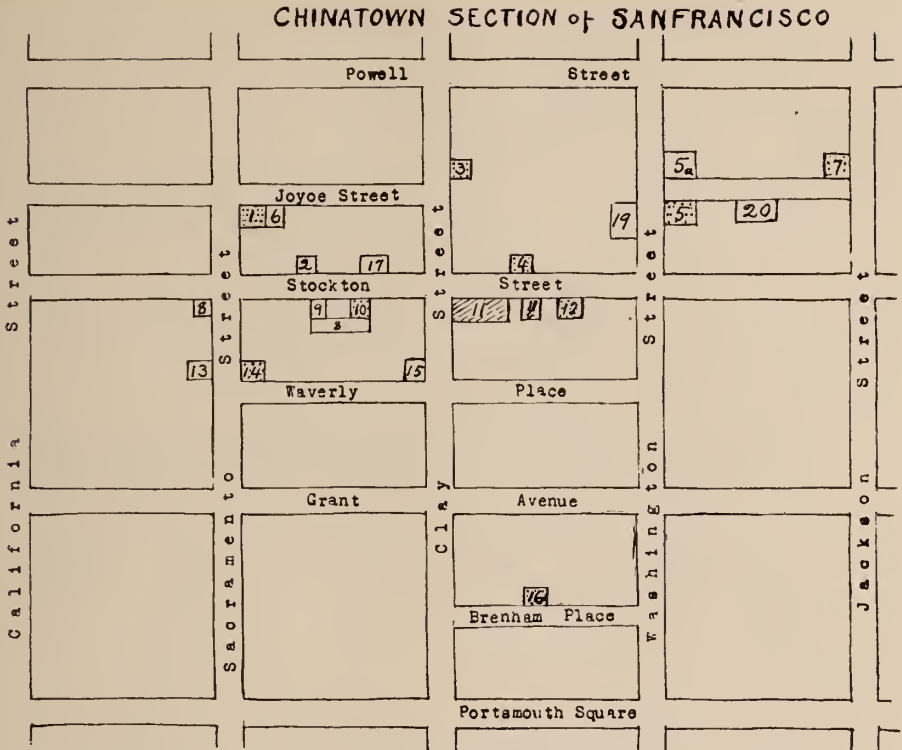
NOTE.—The Chinese population of San Francisco in 1920 was 7,747, 27% less than in 1910, 44½% less than in 1900, 70% less than in 1890. Perhaps 80% of the Chinese in San Francisco live in the section of less than a dozen blocks where these missions are located.

addition of another costly mission by the Cumberland Presbyterians—was ignored. In the meantime, various secretaries of Boards carrying on this competitive work visited Chinatown and came back appalled at (to quote Dr. Charles A. Brooks, Secretary of the Baptist Home Missionary Society), “the competitive armaments (ecclesiastically speaking), of San Francisco community, which has received a larger amount of missionary money than any similar spot on the globe.”

The folly of this non-cooperative and divided Protestant work is revealed by the Roman Catholic Church. They have built a new mission, costing \$150,000 or more, within a stone's throw of the Protestant missions. The Catholics are quick to point out that theirs is the only *united mission* and that the other Christians can not agree among themselves. The Catholic work is thoroughly financed and they boast that they will soon empty all the other missions since their building is large enough to accommodate all who are likely to come. Their program is well planned, four-fifths of the teachers in the Chinese public schools are Catholics. If the Protestant missions do not make radical changes, the Catholic boast will not be an empty one.

What is needed? First, *a complete change from the competitive to a cooperative missionary program.* Missionary work must be tested by what it does for the Chinese, not what it may do for a denomination. Consciously or unconsciously, the denominational glory has dominated. Let the Church Boards with much heart-searching ask only: How may we render the highest possible Christian service to the Chinese? The acid test will reveal many hidden things. The result will be some combined or cooperative mission. The ideal would be the uniting of all the separate missions and putting them under the control of a united committee. One building could be used for a school, another for a dormitory, and one could be enlarged for a Federated Church, or one large building might be erected to house all the educational, social, recreational and religious work carried on by the Protestant churches and Christian associations. Is it necessary to wait for another fire to raze the present edifices before Christians will be ready to unite on a program? A solemn referendum may yet be held by the people who are furnishing the money so wasted here and so sadly needed elsewhere. The whole mission work of the district should be put into the hands of a local interdenominational committee entrusted with the largest freedom possible. As a beginning, the day and night schools should be immediately combined under a common supervising superintendent and faculty. The need of such combined work is also evident in the Plaza section of Los Angeles.

Second, *the true missionary idea is to bring help in order to bring people to the quickest and highest degree of self-help.* That man is no friend who insists on doing for another what he can do for



KEY TO THE LOCATION OF THE CHRISTIAN MISSIONS IN CHINATOWN, SAN FRANCISCO

- | | |
|---|--|
| (1) Chinese Presby. Mission Home. | (11a) R. C. Church property for hospital purposes. (11b) New property of R. C. Church. |
| (2) Christian Institute. | (12) "Independent Baptist" Church (Chinese). |
| (3) "True Sunshine" (Episcopal) Mission. | (13) Y. M. C. A. Playground. |
| (4) Chinese Presby. Church. | (14) Chinese Baptist Church. |
| (5) "Oriental" Mission Home. (5a) Methodist land. | (15) Salvation Army Hall for Chinese. |
| (6) Chinese Methodist Episcopal Church. | (16) Chinese Congregational Mission. |
| (7) Cumberland Presby. Chinese Church. | (17) Building of the "Six Companies." |
| (8) Chinese Y. W. C. A. | (18) Building of the "Morning Bell." |
| (9) Chinese Y. M. C. A. | (19) Oriental Public School. |
| (10) "First Chinese Christian" Church. | (20) Dispensary for Chinese. |
| (11) Roman Catholic Church. | |

himself. The curse of philanthropy is the pauperism it may engender—the pauperization of character. It is a wise father who knows when to take his hands from under a child learning to walk. The wisest mission worker is the one who knows when to let go. There are three stages in all missionary work—working for a people—working with a people—and letting people work for themselves and for others. The boards may well ask if they have not held on too long and if independence of character has not been denied. Unwillingness to throw off responsibility and trust to the individual and racial initiative has too long been an expression of the white man's egotism. Of course, we want them to swim but we keep them on dry land. The consecrated Chinese Sunday-school teacher who is always talking about "my

boys" ought not to be surprised that they are slow to become men. Scan the table above and note how large a part of the mission work is still financed by benevolent Boards. Sixty years of investment should have resulted in larger independence. The Chinese in San Francisco are by no means poor and a larger requisition should be made upon the Chinese men and women trained in the missions and in public schools.

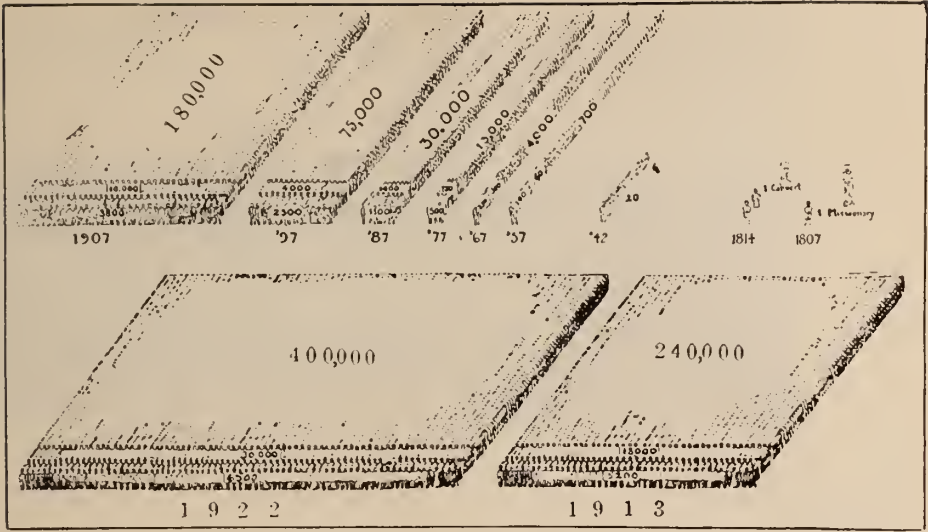
We do not mean to say that the investment has failed to pay dividends. No one can measure the good which has resulted. The contribution which this Home Missionary work has made to the Foreign Missionary work is amazing. A steady stream of Chinese, transformed by the missions in California, has been going back to help Christianize China itself. They have been supporting a magnificent system of missions in the homeland and their influence has been immeasurable. The story of souls saved and of lives transformed is not the least of the chapters written in the triumph of the gospel of Christ. Let one suffice. A young Chinese boy, Benjamin Wong, was converted in one of the missions. Today he is a teacher of higher mathematics in the State University in Berkeley and is also the head of one of the Chinese missions there. A more refined Christian gentleman or a more refined Christian lady than his wife, it would be hard to find. He is only a type of that splendid Chinese brain and manhood which will yet startle the world when China shall cease to be the helpless object of international profiteers and shall make her contribution of almost untouched and well-nigh inexhaustible resources in material and men. With both China and Japan the result may be determined by the type of practical Christianity they come into contact with in America.

What the Negro Wants

BY DR. EMMETT J. SCOTT, OF HOWARD UNIVERSITY, WASHINGTON, D. C.

What the Negro wants with all his heart, and what America will proudly concede him, I do believe, can be stated very easily:

In substitution for lynchings, he wants justice in the courts, he wants the privilege of serving on juries; the right to vote; the right to hold office, like other citizens. He wants better educational facilities, abolition of the "Jim Crow" car and of discrimination and segregation in the Government service; the same military training and chance for promotion in the United States army that other men enjoy; destruction of the peonage system, an equal wage, better sanitary conditions and reforms in those penal institutions where men and women of his race have suffered grievous wrongs. That is the Negro problem; that is America's problem. Does it impose too much upon the greatest democracy in the world? I cannot believe that it does.



PROGRESS OF CHRISTIANITY IN CHINA DURING ONE HUNDRED AND FIFTEEN YEARS
 In 1807—one Missionary; in 1814—two Missionaries and one Christian Chinese; in 1922—
 6,500 Missionaries, 30,000 Chinese Christian employed leaders and 400,000 Protestant Chinese

The National Christian Conference of China

BY REV. CHARLES R. ERDMAN, D.D.

A Member of the Board of Foreign Missions of the Presbyterian Church, U.S.A.

SHANGHAI, the Gateway to China, is also the center from which radiate most of the organized Christian activities of the land. Furthermore, from the river Shanghai has the appearance in many respects of a Western city. The fact is, however, that only one out of seventy-five residents is a foreigner. For these and other reasons it was manifestly the fitting place for holding a National Conference which was composed in equal numbers of Chinese and foreign Christian leaders. Other national Christian gatherings have been held; but these have been missionary assemblies made up chiefly of representatives of foreign agencies. Such was the notable Centenary Conference of 1907 which celebrated the one hundredth anniversary of missionary effort in China.

In 1913, the Continuation Committee, appointed by the Edinburgh Conference, called a Convention in which prominent Chinese Christians were asked to deliberate with the foreign missionary leaders. This resulted in the appointment of what was termed the China Continuation Committee, to which was allotted the task of acting for the various boards and agencies and churches in matters pertaining to cooperation in work and of gathering statistics relative to missionary activity in China. This committee has rendered valuable service, and its culminating work was arranging for the National



A PANORAMIC VIEW OF SHANGHAI HARBOR AND THE

Christian Conference which met in Shanghai, May 2-11, of the present year.

An outstanding feature of this Conference was the fact that its personnel was composed of equal numbers of Chinese and foreigners; in fact, subtracting the 45 representatives of Western boards and agencies, there were 488 foreign delegates and 565 Chinese. Among these were one hundred and twenty-seven foreign and sixty-three Chinese women. The principal denominations and societies represented were the Anglican, Baptist, Congregationalist, Lutheran, Methodist, Presbyterian, and the China Inland Mission.

Among the prominent foreign leaders might be mentioned the Rev. E. C. Lobenstine, Secretary of the China Continuation Committee; Bishop Roots, of Hankow; Mr. D. E. Hoste, of the China Inland Mission; the Rev. J. Walter Lowrie, D.D., Chairman of the China Council of the Presbyterian Mission, U. S. A.; Mr. J. H. Oldham, Secretary of the International Missionary Council; Dr. John R. Mott, and the Rev. P. Frank Price, D.D. The feature of special interest was, however, the group of strong Chinese leaders, most conspicuous of whom was the Rev. C. Y. Cheng, D.D., who served as chairman of the Conference. His dignity, decision, courtesy and ability accorded with the high place he holds in the confidence and esteem of all the Christian forces of China.

The general theme of the Conference was, "THE CHINESE CHURCH." This phrase must not be misunderstood. There is corresponding to it no visible reality in the sense of an organized society. The Chinese Church is a spiritual body, and its future outward expression is a glorious ideal. At present, however, Chinese Christians are divided into a large number of different denominations which derive their name and characteristics from the separate Churches of the West. That such a condition should have existed for a time was inevitable. No one Western Church was equal to the



"BUND" OR WATER FRONT OF THE FOREIGN CONCESSIONS

task of evangelising so large a country, and as the Christian societies were divided in the home lands, it was natural that their missionary representatives should at first train converts along the exact lines of faith and order which they themselves held. More recently, however, there has been an evident endeavor toward closer union, at least, within denominational groups. The Episcopal Churches have one national organization of Chinese Christians. The various branches of the Presbyterian Church recently formed a provisional Assembly; and the week preceding the National Christian Conference, there was held in Shanghai, the first regular General Assembly of the Presbyterian Church in China. Immediately after its formation steps were taken to unite this Presbyterian Church with the Congregational, under the title of "THE CHURCH OF CHRIST IN CHINA."

To further such movements toward union, in fact to advance the project of one National Church for all Chinese Christians, was one of the prime purposes of the National Conference. The further and more definite aim was to establish an organization which would co-ordinate the work of missions with that of the existing churches or with that of such a National Church should the latter come into being.

In preparation for the work of the Conference, five commissions were appointed to deal with the following subjects:

- (1) THE PRESENT STATE OF CHRISTIANITY IN CHINA.
- (2) THE FUTURE TASK OF THE CHURCH.
- (3) THE MESSAGE OF THE CHURCH.
- (4) THE DEVELOPMENT OF LEADERSHIP FOR THE WORK OF THE CHURCH.
- (5) COORDINATION AND COOPERATION IN THE WORK OF THE CHURCH.

The chairman of two of these committees were Chinese, the others were foreigners. The members of the committees consulted with hun-

dreds of the most experienced Christian workers, both Chinese and foreign; so that the findings and recommendations represented the mature thought of a very large number of specialists in the subjects under consideration.

While these committees were framing their reports, there were placed in their hands two documents of extraordinary character, which proved to be of incalculable aid. The first was the report of the China Educational Commission of 1921-1922, which has since been published under the title, "Christian Education in China." This commission, composed of leading educationalists from America, England and China, had spent four months in making a survey of the whole field of missionary education in China, and their recommendations and suggestions, in connection with the serious work of the Commission, offer to China what may prove to be the outline of the most perfectly graded and coordinated system of Christian education existing in any modern nation.

The other document was "The Christian Occupation of China," a general survey of the numerical strength and geographical distribution of the Christian forces in China, made by a special committee on survey and occupation appointed by the China Continuation Committee, 1918-1921. This monumental work, produced under the leadership of the Rev. Milton T. Stauffer, comprises some 600 quarto pages, and is probably the most elaborate and careful survey ever made of a great missionary field.

Thus aided the Commissions were able to present to the delegates of the Conference, reports which were full of invaluable information, and which contained most serious and important findings and recommendations. Owing to limitation of time, none of these reports could be considered at length nor fully discussed, and the Conference therefore did not feel justified in voting upon any considerable number of resolutions. One action of the Conference, however, which met with unanimous approval might be recorded:

In view of the importance of industrial problems and of the present state of public opinion in China,

Be it resolved that this Conference expresses its endorsement of the following standards for industrial labor:

a. No employment of children under twelve years of age.

b. One day's rest in seven.

c. The safeguarding of the health of the workers, by limiting hours, by the improvement of sanitary conditions, by the installing of safety devices.

That this Conference directs the National Christian Council to give these standards the widest publicity.

And that this Conference calls upon Christian organizations throughout the country to endorse these standards and to take action to see that they are brought into force in China as soon as possible.

A part of the resolution commending the report of the Educational Committee may also be of interest:

Without attempting to express a judgment on matters of detail or on any one of the various proposed readjustments in existing arrangements, we would heartily endorse the central organizing idea of the report—the co-ordination and correlation of all the Christian educational work in China into a nation-wide Christian educational programme. We also agree with the commission as to the necessity of exercising all care and thoroughness in effecting such changes and improvements as the present great opportunity and critical position of Christian education in China demand.

The report of the Commission on the Present State of Christianity in China, presented by Bishop Roots, and the report of the Commission on the Future Task of the Church, presented by the Rev. C. E. Patton, will prove of deep concern to all who are interested in the evangelization of China. They both contain notes of encouragement, but they also sound a stern and imperative call to service and sacrifice. The numerical strength of the Protestant Church in China is now approximately 375,000, which is more than a four-fold increase within the short period since the Boxer uprising of 1900; and to this statement as to church members must be added the great increase in native leadership, the large Christian institutions and the widened influence of the Christian community. However, it is obvious that the work of evangelizing China has only been commenced. Even 375,000 out of 400,000,000, is less than one in one thousand, less than one-tenth of one per cent. Surely there is need of giving heed to every suggestion made by these Commissions as to methods of work, as to the demand for workers, and supremely, as to the duty of laying new stress and emphasis upon the specific work of preaching the Gospel of Christ.

The results of the Conference are difficult to estimate. During its continuance it soon became evident that the time is not ripe for any movement towards the organization of a united national Church; yet all the influences of the Conference tended toward union and a spirit of cooperation in service. The Chinese delegates realized anew their spiritual oneness and expressed their earnest desire for ecclesiastical self control and independence. No motion towards the establishment of a visible church was made, yet the sense of spiritual unity was so great that the chairman could declare with fervor, "This meeting is the birthplace of the Chinese Church." Such self-consciousness must eventually result in some form of self-expression and of corporate life.

Nor were the results of the Conference, in the matter of the relation between missions and churches, any more concrete. No new definition of this relation was attempted. It was clearly realized, however, that we have entered upon a new era in the development of Christianity in China. In the past the missions have dominated the religious situation, and the Chinese churches have depended upon foreign support and leadership. The burden of the work and its control must now be shifted from the foreigners to the Chinese. The

Chinese churches must be delivered from the incubus of being regarded as adhering to a foreign religion, and must not be hampered by any unnecessary denominational divisions which have been imported from Western Christianity. There was evidenced, however, a strong desire that during this period of transition there should be no separation between the churches and the missions, but that whole-hearted and sympathetic cooperation should be maintained.

The definite achievement of the Conference was the organization of a National Christian Council, to which has been committed the work of more perfectly coordinating the various Christian forces in China, and of summoning in the future another National Christian Conference.

The need for such a National Council was expressed with a unanimity and earnestness which were even surprising. The only question debated at any length was as to whether in outlining the character of the Council it should be supplied with a credal basis. Since it was to perform the functions of a committee representing the National Conference, it was agreed that it would be sufficient for the Conference to declare its acceptance of the deity of Christ, of the necessity of His atoning work, of the authority of the Bible, and of the absolute maintenance of its own standards of faith and order by each cooperating church and society.

The Council was composed of one hundred members, seventy-five of whom were nominated by the denominational groups represented in the Conference, and twenty-five to be proposed by these nominees. The Council is to meet annually and to continue until the next National Conference, which will be convened some time within the next ten years. The Council is to elect its own officers and to appoint an executive committee of not more than twenty-one members, a majority of whom, as in the case of the Council, shall be Chinese.

On the adjournment of the National Conference, this new National Christian Council was at once organized. Obviously its work is experimental and no one can predict exactly the form which Christian cooperation in China will assume in the future; but in case this Council realizes the hopes with which it has come into being, it will surely receive the cordial support of the missionary societies and of the churches. All who are laboring for the evangelization of the Chinese will eagerly further the work of any agency which proves effective in uniting the Christian forces, in developing a self-supporting and self-propagating church, and in hastening the proclamation of the Gospel of Christ to all the unreached millions of China.

NOTE.—Nuggets from the Conference reports and addresses, selected by Mr. M. T. Stauffer, will be printed in our September number.—*Editor.*

The Christian Occupation of China

A Monumental Missionary Survey

BY PROFESSOR HARLAN P. BEACH, F.R.G.S., NEW HAVEN, CONN.

This folio volume, as large as one of the great atlases, has just been published in Shanghai under the auspices of the China Continuation Committee. It has 593 pages of letterpress, 320 maps and 125 diagrams or graphs which make visual the leading facts under discussion. Cooperation of the highest sort is clearly manifest; and everywhere are evident the master minds of the special Committee on "Survey and Occupation," the Rev. E. C. Lobenstine, its Chairman, and Secretary M. T. Stauffer, upon whose broad shoulders the burden of nearly four years strenuous and versatile labor have fallen. Besides an office force of fifteen, and scores of patient correspondents from the provinces, there is a list of forty-seven specialists whose important contributions are published almost verbatim. To treble its usefulness, a Chinese edition, somewhat different from the English original, has been printed in a volume of the same size, but of 403 pages.

THIS most notable volume, presenting a full conspectus of the missionary situation of any country, gives "A general survey of the numerical strength and geographical distribution of the Christian forces in China." But it is a great deal more. Dr. Arthur H. Smith, perhaps the highest missionary authority upon the country, says of it in a personal letter: "The survey is something tremendous in range and thoroughness, and will furnish the raw material, if you want it, for another decade!" The editor of the REVIEW has requested the writer to give a few of the outstanding features of this *magnum opus* of missionary literature, so that scores of less important topics must go unrecorded as also a critique.

Quite properly Part I provides the general background of the Survey. The geography of China Proper is interestingly described (with its 1,532,420 square miles), in the three transverse areas traversed by the Yellow, the Yangtze and the West Rivers, with populations having an average density of 236 per square mile in the northern basin, 359 for the middle basin, and only 191 for the southern basin. They are an index of the conditions of life and the development of economic resources in the three areas.

"A great part of the northern basin is still only slightly in advance of the pastoral stage, and the industrial development of the eastern provinces is too recent to have modified the distribution of population to any appreciable extent. There is, however, a dearth of easy communications natural or artificial. The middle basin is very highly favored in respect of natural means of communication and has a climate that favors agriculture much more emphatically than does that of the northern basin. Its natural resources, only just beginning to be tapped on a grand scale, have always, however, been greatly more abundant than those of the northern basin. In the southern basin there is a very large percentage of mountainous country, the mineral resources of which are believed to be very considerable, but their exploitation has been of the most primitive kind,

so that they have not given rise to large populations, and the considerable elevations affect agriculture adversely; and these deficiencies have not been counterbalanced by the rich agricultural resources of the remaining portion of the basin."

In a similar way Mr. Ridge proceeds to differentiate between



THE PROTESTANT MISSIONARY OCCUPATION OF CHINA IN 1900

The white indicates territory within ten miles of a mission at the time of the Boxer uprising

the Chinese types of the three basins—the northerner with his greater stature and stronger physique, due to an infusion of the Tartar stock, just as his language is modified by racial intermingling; the southerner, with the purest Chinese stock and a language nearest the original spoken tongue, little changed by the northern process of attrition. This section, though criticised by specialists in China, for practical purposes is most satisfactory.

The language question of this great mission field is dealt with in an interesting way by Rev. H. K. Wright. The Mandarin dialect,

most common, is spoken by some three-fourths of the entire population, or 300,000,000 people. The northern, southern and western variations "are enough alike so that the speaker of one understands and is understood, after a little experience, in the districts of the others." The coast dialects from Shanghai southward constitute



THE PRESENT PROTESTANT MISSIONARY OCCUPATION OF CHINA
The white indicates territory within ten miles of a Protestant mission

the linguistic problem of the Republic, since many of the eighteen most important ones are spoken by relatively few, making the preparation of local literatures financially wasteful. Yet the new National Phonetic Script and also the rise of the National Language, centered in Peking, are elements of hope for the future. While the complicated ideographs of the past cannot be abandoned, Prof. Hu's National Language movement will make it vastly simpler and quicker to be mastered.

Dr. Henry K. Hodgkin's prefatory note to U. S. Commercial

Attaché, Julian Arnold's "Changes in the Economic Life of the Chinese People," shows how vital in missions is so apparently unrelated a theme. Christian business men will especially delight in this section; and the introductory paragraph upon "An Appreciation of Old China" is the finest appreciation of the sort known to the writer. The article is an epitome of germane material, based upon Mr. Arnold's two volume work printed by our Government. It is surprising to read, in Miss Harrison's article on a kindred subject, this quotation from a customs official:

"There are few foreign type articles of domestic consumption that are not now manufactured in China by factories on modern lines, the majority without foreign assistance."

Professor Louis F. Hodous shows, in a fresh article upon an unusual subject, the new forces which Christianity must meet in Chinese non-Christian religious movements. Animism and ancestral worship, even, show stirrings within them which cannot be ignored. Apparently Taoism would please Sir Arthur Conan Doyle in its modern phase.

"Photographs of the soul of the departed are foisted on the relatives, and the genuineness of the likeness is taken for granted by the educated men of the community, and the pictures are published in the magazines. Sitting in meditation is now quite extensively practiced in various societies and also privately. Many students have taken it up"—not a bad idea for American students, perhaps. In Confucian groups, the military governors have revived the worship of Kuan Ti, a model of loyalty and sincerity of our third century and deified less than seventy-five years ago; while the famous progressive Governor Yen of Shansi is powerfully promoting "a movement tolerant of Christianity and other religions, and often Christians are invited to address meetings of the society." Buddhism in the eastern coastal regions is reviving, as it is sporadically elsewhere. Evidently a Christian movement to win Buddhists, like Professor Reichelt's, is needed.

Part II of this volume is made up wholly of Dr. Rawlinson's wonderfully comprehensive article upon "Change and Progress in the Christian Movement in China During the Past Two Decades"—occupying a section as large as this issue of this *Review*, if similarly printed. "The main result of this twenty years is the opening of the door of a new era of nation-wide opportunity. The Christian movement is not now excluded from any province or city, though it has far from entered them all. The whole country is really open. The Chinese Church is much better understood and has a deeper understanding of itself. From the days of the Boxer Movement the Church has been gaining in influence through steady—if still incomplete—progress in becoming indigenous. We hope that 1922 will stamp it for all time as a Chinese Church! There is also a growing

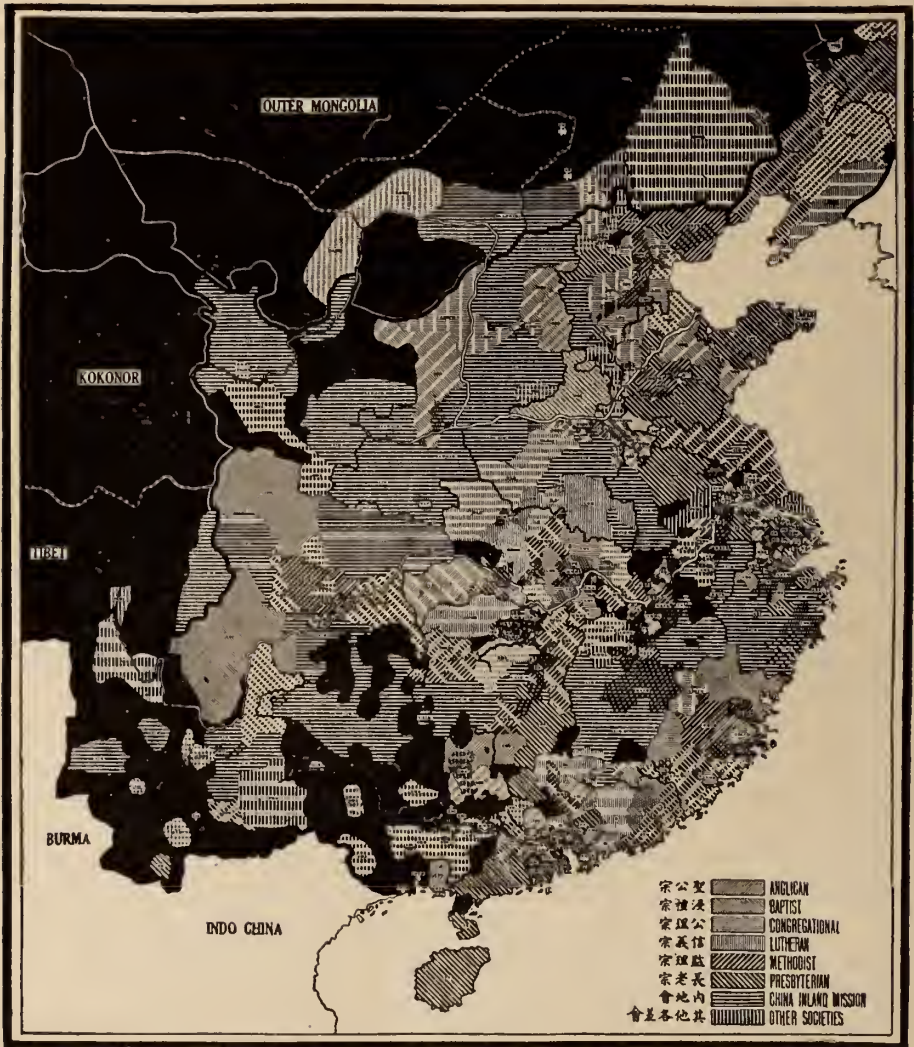
consciousness of the supremacy of Christianity. During these twenty years we have been forging public opinions regarding the value and place of Christianity. Our contributions in education, medicine and religion are wanted more and more. . . . One especially encouraging feature of this time is the cooperation with national Chinese leaders in education, medicine, and the promotion of the phonetic system. This is true even of the National University at Peking; it is due in large part to the growing influence of Western trained leaders in the Church and the nation."

Part III, "The Christian Occupation of the Provinces," is by far the most important section of the volume; though its very meticulousness, which is its crowning virtue for the missionary on the ground and for board secretaries having work there, makes it wearisome for the American reader. Province by province the varying conditions and methods followed are stated and evaluated; Christian efficiency is discussed; steps in further enlargement of the work are suggested; provincial statistics are given and graphically illustrated; and maps beyond all precedent make the field luminous and intelligible. The following part points out unclaimed areas and special districts—a section which home Boards contemplating entry into China will appreciate.

Parts V-VIII are somewhat repetitious, as they present in comparative forms much that has been already given. Yet here the home denominational leader will find some of his best campaign material, both in the way of stimulus and of reproach. The last of these comparative studies has to do with the different nationalities engaged in Chinese missions, in terms of American, British and Continental workers, with a few others omitted. America leads, with 3,305 missionaries, 13,936 Chinese fellow-workers, and 172,437 communicants; British returns are second, showing 2,218 missionaries, 8,064 Chinese assistants, and 123,891 church members; and the figures for Continental societies are 758 missionaries, 2,081 Chinese coworkers and 36,508 communicants. The grand total, including other figures not nationally allocated, shows 6,636 missionaries, 24,732 Chinese workers, and 345,853 communicants.

Part IX is fascinating, as it describes operations among special classes, such as the Aborigines, the Hakkas, the Moslems—with superb maps of prevalence and meager occupation; work among Chinese abroad in twelve countries; Chinese government students and Christianity; work for China's hundreds of thousands of blind, only about 1,000 of whom are under Christian instruction; missions to boat dwelling people and rickshaw pullers; the versatile labors of the Young Men's and Young Women's Christian Associations; and the cooperative helpfulness of the Stewart Evangelistic Fund.

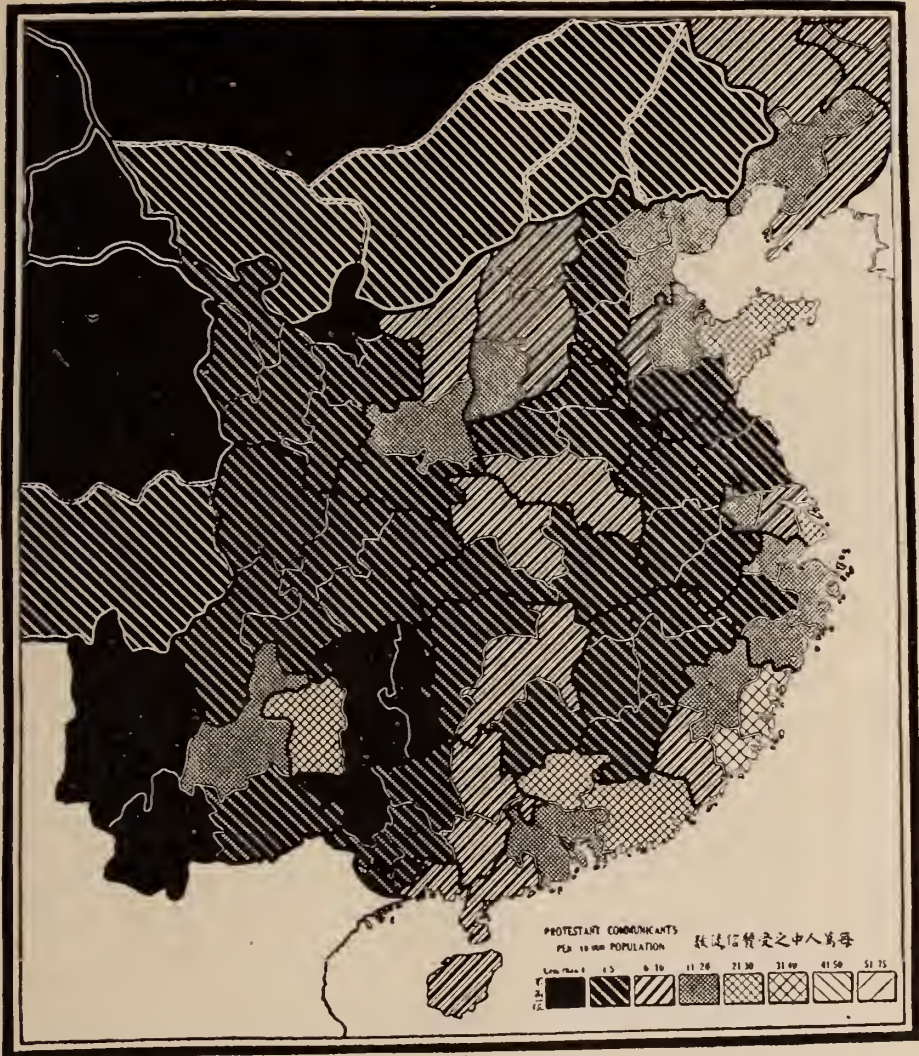
"The Chinese Church," which was the general theme of the National Conference in Shanghai in May, is the subject discussed



THE PROTESTANT MISSION FIELDS IN CHINA TODAY

from many angles in Part X. It is a diversified exhibit showing that Chinese missionaries and their constituency are as keen to avail themselves of the latest ideas of churches at home, as our advanced congregations are. Yet the reader should understand that some of the experiments described are exceptional rather than usual.

American teachers of every shade of belief will enjoy Part XI, dealing with Government Education, as well as with that conducted by missionaries. Just now governmental bankruptcy, almost, accounts for relative failure of their institutions; though the reduction of non-teaching officers would partly remove the difficulty. Thus in 1910 the teaching force was about 90,000, with an administrative body of 96,000; while in 1918 the administrative staff constituted



DISTRIBUTION OF PROTESTANT COMMUNICANTS PER 10,000 BY DISTRICTS

about 157,000 out of a total staff of 326,000. Though mission schools and colleges are mainly cultural, there are many which give vocational courses. Some of these are agriculture, commerce, dentistry, forestry, industrial chemistry, law, leather tanning, political science, sociology, stenography, and medicine. It is heartening to note that forty missionary societies do union educational work in forty-two higher institutions, twelve of which are theological. The 5,649 students, studying together for years as great families, are the foundation upon which the unity of China's future Church is to be built.

The doctors have right of way—and a most glorious one, too—in Part XII, with its keystone in the wonderful accomplishment of the China Medical Board, Rockefeller Foundation, so largely car-

ried on by medical missionaries and so generously cooperating with missions in various ways. But unfamiliar topics also are discussed, like leprosy, the illegal trade in narcotics, the scientific efficiency of mission hospitals—so often inefficiency, with only one mission hospital bed to every 20,370 people in China, and ever so many other lacks—and the final one, so deeply connected with the investment in missionary life, “The Health of Missionary Families in China,” contributed by the Peking School of the Foundation as a specimen of their careful and catholic work. Here is its final and awakening paragraph: “In certain sections of China, or among certain groups, children of missionaries have as good a chance for life and health as children at home. Taking the missionary body as a whole, however, there has been an excessive loss of life among both children and adults. Much of the loss may in future be prevented. For such prevention, both intelligent vigilance on the part of the individual and a large cooperative health program on the part of the churches is needed. Increased expenditure, if based on facts, would result in great money saving, and would aid in bringing nearer the longed for coming of the New Day in China.”

Christian literature and its publication and distribution, newspapers and newspaper evangelism and Roman Catholic literature, in Part XIII, are followed by “Roman Catholic and Russian Orthodox Churches” as the final Part, except the “Corrigenda” section. The Protestant reader should realize that his missionaries are working side by side with more than 2,000 foreign and almost 1,000 Chinese Romanist priests, who, after a Catholic occupation of more than three centuries, now have a Christian body of 1,971,189 Chinese converts, more than three times as numerous as the Protestants. Communicants of the Russian Orthodox Church in 1916 numbered only 5,587.

As a conclusion of this notable volume, we find nine appendixes, mainly statistical and cartographical; though the final one is devoted to an interesting account of missionary operations in Indo-China.

While this Survey is a special volume, not intended for continuous reading, yet Parts I, II, IV, IX-XIV, if reprinted with some necessary changes, would be a readable and most authoritative volume of perhaps 500 pages. It is unfortunate that only 1,200 copies of this great work are printed. When the edition has been sold, as one great university librarian has said, many an unsupplied library would give \$100 a copy for it. Mr. Lobenstine, and especially Mr. Stauffer, will find this to be their monument, both among contemporaries and later when the history of the Church in China is written.



A STREET MEETING IN FLANDERS CONDUCTED BY THE BELGIAN GOSPEL MISSION

Feeding Hungry Souls in Belgium

BY MRS. RALPH C. NORTON, BRUSSELS, BELGIUM

La Mission Belge Evangelique

A PICTURE that one often sees in Protestant homes in Belgium shows a venerable father, his hands clasped over a great Bible, while his exaltation of spirit, as he drinks from this living source, is visible on his features. Back of him stands his daughter, terror and solicitude painfully evident on her face, as she listens for the footfall of inquisitors that may mean arrest, imprisonment or death at the stake for reading that Book. In those days, many in Belgium loved the Book and died for it with a song on their lips. They have been deprived of it for hundreds of years, but today they have it restored to them and love it as did the martyrs of old, though reading it does not now involve death. Ever since those early days there has been a Gospel witness in Belgium. It has never been extinguished. But the number of men and women who have upheld the torch of evangelical truth has been small in comparison with the millions without the Word of Life.

During the war every soldier in the Belgian army had an opportunity to possess a copy of the Word of God, so many returned to their homes believing and others came back still cherishing the ideals which came to them during the war. After the armistice we received a call to come to Belgium, although only dimly sensing the reason for the call—to give to the Belgian people the Word of God. The thirst for

His Word, so evident among the Belgian soldiers, is continually and increasingly evidenced by multitudes of the Belgian civil population.

The Belgian Gospel Mission (La Mission Belge Evangelique), is three years old, and since our arrival in Belgium on December 19, 1918, fifteen stations have been founded where regular Gospel work is going forward. In four of these centers, Dour, Warquignies, Antwerp and Bruges, the Mission owns its own property and many have rallied to help forward this work of evangelization, and of the distribution of God's Word. Men and women of seven different nationalities are helping in the work, the most recent recruits being Mr. and Mrs. Philip E. Howard, Jr., of Philadelphia.

The Bible school, now in its third year, with Pastor H. K. Bentley as its head, is training a score of young men and women to evangelize their own and foreign lands, and on January 1st, we opened a second Bible school in which the teaching is in Flemish.

Perhaps the most joyous and fruitful service of the Mission is that in the open air, the colportage meetings in fairs and markets, and the summer work in tents. One hot day last summer my husband and I arrived in the Mission car at the town of Selzalte, in Occidental Flanders, where a population of seven thousand has had no Gospel witness. Hundreds of people thronged the tent and heard the Gospel in song and story. Inside the tent the temperature was very high, but 350 children with all the power of their lusty Flemish lungs were singing, *Kom gord uw lenden, neem den reistaf op*, ("Come, gird your loins, take up your pilgrim's staff.") When the series of tent meetings came to a close the people of Selzalte gathered around Mr. P——, the leader, saying, "What shall we do now, the tent is going away, and no more shall we hear the Gospel story, no more can we sing these songs?" The Mission representative in Bruges, Mr. A. Mietes was happily able to promise aid later on, and, with helpers, is seeking to hold regular services there. At Ecloo, likewise, Mr. Mietes is holding regular services.

The work of the colporteurs is also bringing forth abundant fruit. Here is the report of one man, a convert of the war, who today is finishing his second year in the Bible school:

"When I first joined the Belgian Gospel Mission, a little more than a year ago, I felt impelled to begin testifying for the Lord, so I shouldered my valise filled with Bibles, New Testaments, and tracts, and went from place to place proclaiming the Savior. I wanted to do colportage work in a certain street in Brussels, not far from the Mission, but I did not seem to have an opportunity. One day, not thinking about that particular street, I took my valise with five or six Bibles, about ten New Testaments and some tracts and, before I realized it, found myself in the large offices of the Ministry of Finance. I had opened the door and was obliged to make some explanation for my entry. I told the porter that I was a worker for

Jesus Christ, and was offering the Word of God. He went to the clerks and asked them if they would like to hear the Gospel and buy some books! The clerks surrounded me and I explained to them, in a simple way, that Jesus was my Savior and He could also be theirs, but I did not say much as they were all looking into the Bibles that I had handed them. In less than half an hour I had sold all the Bibles and Testaments I had brought with me and was so happy that I did not know how to express my joy and gratitude to my Heavenly Father.

“More than three months ago I began to pray that the Lord would open the way for me to go and preach the Gospel in Coudroz,



A CHILDREN'S MEETING AT SELZALTE, UNDER THE AUSPICES OF THE BELGIAN GOSPEL MISSION

a part of Belgium which had not yet heard the good news. As we had eight days' holiday after the close of school, I invited two friends to accompany me and we started out with 200 New Testaments, about 20 Bibles and some thousands of tracts. The Lord had prepared the ground for us, for in less than three days we had sold them all! We have worked through eight villages of about two to three thousand inhabitants each. The results were good, and I believe that several people were interested.”

During June in one district 800 New Testaments and twenty-three Bibles were sold and thousands of tracts and Gospels and song sheets were distributed. One of the workers reported having sold 3,400 New Testaments in twelve weeks. These Testaments are sold at a fraction of their cost, and we are face to face with the necessity of purchasing a hundred thousand copies.

Here in Brussels our assembly has overflowed the original hall and a large, new hall has been constructed with a seating capacity of 600. On the day of dedication, last October, Pastor Reuben Saillens, of Paris, and Mr. J. Kennedy Maclean, the editor of the *Life of Faith* were the speakers. The latter voiced his astonishment, "But it surprises me to see what kind of people you have at these meetings. They are not at all a typical Mission crowd." He was looking into the faces of men and women, intelligent, well-dressed, keen on the message that was to be given to them, and we knew that there were thousands and thousands more in Belgium who were longing to hear a similar message. Out on the street the students of the Bible school were doing personal work during the service.

For many months there has been coming to the Mission services a young man, slipping in quietly and unobtrusively like many others. We never knew how first he learned of the services, whether by printed announcement or personal invitation. Now we have come to know him and one of the young men in the Bible school who has been fellowshiping with him gave me two letters, the first written by the young man's curé to him, and the second his answer. This young man, as far as we know, has not had a personal interview with us, but has been listening to those who have spoken the Word publicly, and, by the study of the Bible, has come to a perception of the divine verities. The following is the curé's letter:

What have I just learned? You have apostasised in order to become a Protestant! I have surely been deceived, haven't I?

You would not do such a thing just when England is coming back to Catholicism. During 1920 thirty Protestant ministers have recognized that Protestantism is an error and have become Catholics. Mr. Manning was a Protestant and became a Catholic bishop and there are many others whom I could cite. It is in the face of the testimony of these men, among the most intellectual of Protestants, that you abandon your religion.

You must know that the Catholic religion dates from the time of Jesus Christ, the year 1 of the first century. Protestantism has for its author, Luther, an unfrocked monk who contracted a civil marriage with a nun, and that in the year 1553—1500 years after Christ. If you knew the true history of this religion, you would soon see that it is a gross error. The Bible which you have now in your hands is not the true one for the principal passages which prove this have been cut out.

Your parents are in despair. You who were such a good Christian and took the communion every Sunday. When the people who know you hear this news they are stupefied. "What," they say, "he so good and pious—No it is not possible." We are praying for you. Come, my dear, give up the one who has led you astray and come back to the religion of your youth. The pope! Oh yes, much evil is spoken of the pope, but all these stories are just calumnies.

Look at the governments, those even which are directed, as in France, by free-masons, all regard the pope with deep veneration and send ambas-

sadors to his court. But this is enough for the moment. You are too good, and that is the reason you allow yourself to be led away.

We are going to pray for you and I beg you come back to God.

Signed.

.....

Curé.

THE REPLY

Sir,

Your esteemed letter reached me safely. First of all I must reassure you on the news you have just learned—that I had apostasised in order to become a Protestant. That is not so; on the contrary I have become more united than ever before to the person of Jesus Christ, for I have accepted Him, without reserve, as Master and Saviour.

I must tell you that this experience has filled my soul with deep joy and with an absolute certainty concerning my eternal salvation. The fact that Protestant ministers become Catholics or that priests become Protestants, leaves me quite indifferent. The only thing that matters to God is that one should become a new creature in Jesus Christ. (Galatians 6:15.)

With regard to Luther, I am not worrying about his teachings. I have read in the encyclopedia that he protested principally against indulgences and purgatory. One teaching alone is right and true—that of Jesus Christ. ("The Word is truth," John XVII. 17.) He did not come to establish Catholicism or Protestantism, or any other religion, but He came into the world to save sinners. (1 Timothy 1:15.) "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John III. 16.) He came also to build His church, which is composed of His redeemed ones, called elsewhere, living stones, of which Jesus Christ Himself is the Chief. (1 Pet. II. 4-8.)

In the Bible there is no question of the pope of Rome, or any such thing, but on the other hand it is said: "But be not ye called Masters; for One is your Master, even Christ." (Matt. XXIII. 8, 9, 10.) I like to believe that if you had known Who was my Master, you would never have invited me to leave Him, and still more, you would not invite me to return to the religion of my youth, for we are not saved by the vain manner of living which we have inherited from our fathers but by the precious blood of Christ (1 Pet. I. 18-19), who said, "Ye must be born again." (John III. 3-7.) You see, Sir, it is not by the more or less religious practices of this or that religion that we obtain salvation, but by faith in Jesus Christ, "for by grace are ye saved through faith and that not of yourselves, it is the gift of God. Not of works lest any man should boast." (Eph. II. 8-9.) He also has said: "I am the Way, the Truth and the Life, no man cometh unto the Father, but by Me." (John XIV. 6.) This word would seem to exclude all the worship you render to the saints and Mary, hoping thereby to obtain large blessings. "There is one mediator between God and men," said the apostle Paul, "the man Christ Jesus." I could give you many other passages from God's Word to which you would be as greatly in opposition as to those I have just quoted. I trust these will be enough to show you the regrettable contrast which exists between the teachings of the pope and those of Jesus Christ.

You use as a pretext for your defense the argument that my Bible is not true; I leave it to you to examine the texts quoted above and see if they are not in accord with your Bible.

Signed,

T— ———.

So goes forward the Word of God in this thirsty land, and it will go forward more quickly and more surely yet, if those at home will pray and do all they can to cooperate with God.

Growth of Religious Liberty in Persia

BY ROBERT E. SPEER

Secretary of the Presbyterian Board of Foreign Missions, U.S.A.

TWENTY-FIVE years ago, in November, 1896, Dr. F. G. Coan, of Urumia, and I made a chappar journey from Hamadan to visit the missionaries in Teheran. We rode post horses eastward from Hamadan as long as they were obtainable, changing horses at the end of each three hours and covering between seventy and a hundred miles a day. We covered the last stage to Saveh in a rough cart drawn by one big horse between the shafts and a little horse hitched outside the shaft by ropes. The driver assured us that our troubles would be at an end when we reached Saveh at noon, for there the post diligence from the south to the capitol would be waiting for us. "And once you are on board," said he, "it will travel like a flame." The flame-like diligence was not waiting, but it toiled in at midnight. It was a covered Russian *forgan* very much like the prairie schooner of the old days in the West. It was loaded with bags and mail parcels, leaving but a scanty space between the cargo and the wooden ribs over which the canvas top was spread. It had already a good complement of passengers, including three *Sayids* (descendants of Mohammed). They were somewhat dandified young men, wearing, beside the green sashes that marked their order, nice camel hair *abbas* and rather dainty heelless slippers. They made it plain that we were no welcome addition to their company, and set up a barrier of luggage across the wagon, leaving Dr. Coan and me an isolated section at the rear.

The next day we encountered snow and heavy storms, which almost blocked the road. I remember our finding one poor traveler dead by the roadside, lying cold and stiff in the snow. For hours we trudged along in the cold and wet, stopping in the roadside tea houses as we came to them for a few moments of warmth and shelter. We were all caught in one common misery, but our Mohammedan friends made it plain that even in misery there was to be no community with us. We were bad enough dry, but our wet infidelity was doubly contaminating. They would touch no tea glasses out of which we had drunk, and by the tea house fires drew their cloaks about them that they might not be defiled by our touch. Neither food nor fellowship would they share with us, and not one human courtesy did they show us. Perhaps they had less of the natural kindness of the Persian heart than was usual in those days even among the *Sayids* and *Mollahs*, but in general their attitude of intolerance was characteristic a quarter of a century ago. No doubt there were many exceptions and even then Persian Mohammedanism was far more kindly and

accessible than the Sunni Mohammedans of Turkey, but the day of toleration had not come.

Last February on our return journey from Meshed to Teheran we had a very different experience. For a week we had as a fellow traveler on the post wagon a Mohammedan merchant from Meshed on his way to Teheran. He was a very devout man. Morning, afternoon, and evening when we stopped to change horses, he would bathe his feet and wash his arms from elbow to fingers, after the Shiah fashion, and then before us all without either shame or ostentation, would say his prayers. We sat together day after day in friendly fellowship, sharing our food and wrapping him in our own blankets when the weather was too cold for the insufficient cloaks he had brought. One long afternoon and evening we were all drenched together by a heavy rain which ended in a fierce wind and sleet, so that even the dogged old post courier, whom nothing could daunt, was forced to order the wagon to lay up at the next caravanserai until the storm should abate. It turned out to be no caravanserai at all, however, but only a desolate chappar station with no accommodations. The wagon was sheltered in a roofed passage way, and the old courier and Dr. McDowell, of Teheran, who was with us, wrapped themselves in their blankets and slept on the load. The three of us, however, and the merchant set out in the night to find, if we could, a tea house in which to dry out and rest. Through the whistling wind and rain and the mud and a little running stream we made our way to a closed tea house, which the merchant got open for us. Then he had fires built, at which he helped us to dry out our wet clothes, arranged places where we could lie down for a little sleep, got tea for us with his own hands, and then insisted on carrying a pot of tea out through the stormy night to Dr. McDowell. No mother could have been more solicitous for her children, more full of tender and loving care than the good man was of us. He was as devout a Moslem as we had met, and he lived in the most sacred city of Persia. The whole week that we were together he treated us as brothers, and we said good-bye to him at last with what, I am sure, was genuine mutual affection and sincere regret that we would never meet again. As we sat together in our wet clothes around the little brazier fire in the tea house at Mehman Dust, I recalled the experience of twenty-five years ago in the post wagon on the Kum road. No doubt some of the difference between that experience and this was due to differences in personal character, but unquestionably also the two experiences are representative of a great change which has taken place in Persia.

FREEDOM OF WOMEN.

There could be no more notable indication of this change than is found in the increased freedom of women. For a long time the influence of the *mollahs* resisted the education of girls, but within

the last few years *mollahs* who undertook to resist the movement have been openly flouted. A large proportion of the girls in our mission girls' schools are now from Moslem homes, including the homes of the most prominent officials and ecclesiastics. They are all openly taught the Bible, in many cases by well known Moslem women who have become Christians. The old limitations of woman's dress have not been thrown aside, but they have been greatly relaxed, and the women are increasingly careless in covering their faces. Mrs. Boyce has written the following short statement regarding some of the most recent changes in the life and interest of Persian women :

"Since Persia adopted constitutional government in 1906, there has been a great awakening among the Mohammedan women of this country. This has found expression in the opening of many girls' schools in the larger cities, notably in Teheran. Three years ago the Government opened ten free schools for girls in Teheran and in a number of other places. These schools offer a four-years' course which a child would naturally complete at the age of ten. The private schools give two years more. In connection with two private schools the Government has established an additional three-years' course, designed to train girls for teaching. A significant fact about the higher courses is that men are teaching some of them, for up to now men have not been employed in Persian schools for girls, except in our Mission schools. About fifty girls are taking the advanced courses which a girl would ordinarily complete at the age of fifteen or sixteen. French is taught in many of the private schools but only as a language, not as a medium of instruction. There is no demand in these schools for English. The only other training open to girls is a course in midwifery, given in French by a French woman doctor connected with one of the government hospitals. Judging by the wonderful progress in the last fifteen years, we can be very sure that the Persian schools for girls are going to increase in numbers and in standard of work done.

"Another sign of awakening has been the publication of four papers for women,—the first in Isfahan, three years ago, the second in Teheran, the third by the alumnae of our girls' school in Teheran, the fourth appearing in Meshed and then moving to Teheran. The Isfahan paper was suppressed because the bright woman who published it could not keep her pen out of politics. The Meshed paper was sensationally suppressed because it spoke too frankly on the subject of freedom for women and aroused the opposition of the *mollahs*. The second on the list moved to Tabriz and probably stopped for lack of funds, so that the magazine our alumnae are publishing is the only surviving member of the quartette.

"A third sign of the times could be discerned in the *anjomans* or societies, several of which existed in Teheran last year and there were said to be some in other cities. These societies were short-lived, as a change in the Government forbade all kinds of meetings for several months. Their purpose was to work for the freedom of women, especially for their unveiling. The society I knew best had about 50. members; men and women met together with open faces, the only condition being that every man who attended should be accompanied by wife or sister as his chaperon! This year a group of young men, graduates of our boys' school, have formed a similar society among themselves to work for the freedom of women.

"The unveiling of Mohammedan women in Constantinople is bound to have a great effect on the Mohammedan women of Persia. With the unveiling of Persian women there will come tremendous changes in the whole state of

society and a demand for the kind of education which will fit women to fill many positions which women cannot now occupy.’’

The work at every one of the mission stations in Persia is a witness to the new freedom. The very existence of the Meshed station would not have been possible twenty-five years ago. At least one of those who undertook missionary work there in the early days had to be sheltered from harm in the British consulate. No one would have dared then to rent us property for missionary use. Today leading ecclesiastics connected with the Shrine itself are ready to facilitate the purchase of property for the Mission. Some thirty years ago the Persian Government demanded the removal from Urumia of a German missionary who had come for direct work among Moslems. Today we have been urged by Persian officials and Moslem ecclesiastics not to let anything interfere with the return of our Mission to Urumia to work there both for Christians and for Mohammedans. Some thirty years ago when it was reported to the Shah that Moslems were attending the Mission services in Teheran, Nasr-i-din replied, ‘‘I cannot prevent their hearing, but if they apostatize let them beware.’’ When the Teheran hospital was built, the Shah conditioned his permission for its building, declaring, ‘‘all the workmen and servants must be Mohammedans. A Mohammedan chaplain must be supported from Mission funds, and the call to prayer must be regularly sounded in accordance with the customs of Islam.’’ It is needless to say that nothing of the sort was ever done, but the significant thing is that the very idea of such conditions as these would never enter anyone’s mind today.

In Tabriz the change that has taken place is perhaps even more notable. In 1874, the Armenian priests stirred up the Moslem *mujtahids*, or ecclesiastics, and a number of Moslems attending the Christian services on Sunday were seized and beaten, one of them to death. In consequence more Moslems than ever came to hear the missionaries, and to learn what so offended the priests. In 1885 fanaticism again broke out, and the city was in an uproar against a Moslem, Mirza Ali, who proclaimed belief in Christianity, and who had to flee from the country. In 1892 the Government without any notification locked the doors of the church and school, and put red sealing wax over the keyholes. The reasons assigned were, ‘‘lack of proper permission to build a church, having the Ten Commandments written in the interior of the church in a Mohammedan language and in the sacred blue color, having a water tank under the church in which to baptize converts, having a tower in which it was intended to put a bell, baptizing Mussulmans, one of whom (Mirza Ibrahim) was now in prison, receiving Mussulman boys into our school and women to the church, having Dr. Bradford’s dispensary near the church.’’ After explanations and a long delay, the seals were removed, the Government issuing the following order to be

missionaries: "That we must not receive Mussulman women and children to our schools or church, that we must not take photographs of Mussulman women, that we must not conduct ourselves contrary to custom."

Over all work for Mohammedans at that time hung the black shadow of the remembrance of the fate of Mirza Ibrahim. He was a Mohammedan of Khoi who found peace in Christ for his troubled heart, and was publicly baptized in 1890. The *mollahs* reasoned with him, and tried to bribe him, his wife and children left him, and took all his property according to Moslem law. While he was going about villages preaching, he was arrested and taken before the governor in Urumia. When he spoke for Christ, saying, "He is my Saviour," they cried, "Beat him." He was beaten and reviled, but he only replied, as his face shone, "So was my Saviour beaten." After a short imprisonment he was removed to Tabriz. As he was led away from the prison, he solemnly called his fellow prisoners to witness that he was free from their blood if they should reject the way of life, and "they all rose with heavy chains on their necks and bade him go in peace, while they prayed that his God and the Saviour whom he trusted would protect him." One of the Mohammedan officers who had watched him, said to the Mohammedan crowd in the yard: "This is a wonderful man. He is as brave as a lion. A *mollah* has just been trying to convince him of his error, but he replies to everything, and the *mollah* has gone away with his head hanging down. He says that Mohammed is not a prophet, and that unless they can prove that he is, from the holy books, he will not give up his faith in Christ, even if they cut off his head." His last request as he set out for the capital of the province was: "Pray for me that I may be a witness for Christ before the great of my people. I have no fear though I know that I shall die. Good-by." Some of the officials in Tabriz and Urumia seemed to be in real sympathy with the prisoner, but he was cast into the dark dungeon at Tabriz, chained to vile criminals, beaten, stunned and deprived of his clothes and bedding. One night when he witnessed for Christ to his fellow prisoners, they fell upon him, kicked him, and took turns in choking him. His throat swelled so that he could scarcely swallow or speak, and on Sunday May 14, 1893, he died from his injuries. When the Crown Prince was informed of his death he asked, "How did he die?" The jailor answered, "He died like a Christian."

"He through fiery trials trod,
And from great affliction came;
Now before the throne of God,
Sealed with His almighty name,
Clad in raiment pure and white,
Victor palms within his hands,
Through his dear Redeemer's might
More than conqueror he stands."

He was buried by night in the grave of a rich Moslem, whose body had been removed. All the conditions are changed today.

Twenty-six years ago I went to see the dungeon in which Mirza Ibrahim had been imprisoned and where he died, but his grave, it was said, was secret, and I could not be taken to it lest the betrayal of the place might lead to some fanatical riot. On the present visit the dungeon was no longer in existence, but there was now no concealment of the grave, and the Mohammedan who had buried Mirza Ibrahim in it, now a Christian, offered to take me to the spot.

We attended large gatherings of Moslem converts and inquirers who came and went without hindrance and fear. We visited the tea houses in the central bazaars where the Scriptures were sold and the Gospel was preached without opposition, and so long as the work was tactfully done, with the thorough good will of the people. A policeman came into one of the tea houses while we were there, and with a smile of friendly greeting, bought his bread and sat down while Mr. Wilson and Rabbi Ephraim, the agent of the British and Foreign Bible Society, sold Scriptures, read the story of our Lord's temptation, talked about the Saviour and offered prayer. Not long ago one of the Moslem converts



A PERSIAN MOSLEM IN THE MESHED DISTRICT

was called up by the the police. "There is nothing secret," he replied. "Come and hear what is said and see what is done."

In what was formerly an inaccessible Mohammedan quarter of the city, there is now a flourishing school for girls from Moslem homes. We visited it, and the coming of four men to a Mohammedan girls' school instantly aroused questioning. A deputation of ecclesiastics called to order the suppression of the school, but when it was known that we had requested the girls, according to their own custom, to draw their *chudders* over their faces before we came in a favorable murmur went about the city, and the school continued undisturbed. "The city is greatly pleased with Mr. Speer's visit," one of the leading men told Dr. Vanneman, "because he told the Mohammedan girls to cover their faces before he spoke to them at the Kheaban school." There are eight other requests for similar schools

in other districts of Tabriz which the Mission could establish if it were able to do so.

The doors are still wider open, if that be possible, in the villages. Garabed, the evangelist who worked for so many years with Miss Holliday, told us of calls that had come for village schools from twenty-three Moslem villages in the district of Garadag. All these calls were sealed by the Moslem village masters. He had a list of several hundred Moslem families who wanted to move to some Christian village and join the Christian community as soon as they had reaped their present harvest. He was meeting with no opposition either from the Moslem village owners or from the *mollahs*. In all the villages they were treating him as a friend, entertaining him and providing for his transportation from village to village.

A new freedom of speech has come in Persia, as regards religion, but in politics the censorship is still rigid enough. When we were in Tabriz, every newspaper had been suppressed. They will emerge again, however, and no doubt will be many more times suppressed before the day of complete liberty of political discussion comes. So far as religion is concerned no one who behaves prudently and temperately need fear. One hears the frankest talk about Islam from all classes of the people high and low.

One of the most influential publications is the *Kaveh*, a monthly magazine published by young Persians living in Berlin, but widely circulated in Persia. Recently it has printed a series of articles entitled, "Famous Men of the East and West." The number for October 3, 1921, contained the life of Martin Luther. Mr. Donaldson, of Meshed, showed us the article, and summarized its translation.

"It starts out by saying that it is generally recognized by European thinkers that if Martin Luther had not broken the power and bigotry of the Catholic priesthood Europe would not have reached the modern degree of civilization and enlightenment. He showed that there must be freedom of thought in religion and that religion in itself is not contrary to reason. His work was in the beginning of the reign of reason, when science and philosophy were taking new life, and with the new freedom of thought, the Christian religion made rapid progress. Accordingly science, civilization, and the religion of Christendom, owe an everlasting debt of gratitude to Martin Luther.

"The article goes on to point out that in Mohammedan countries today there are reforms needed in many lines, among which are the following:

1. Considering others than Moslems unclean.
2. The imprisonment of women by the purdah system.
3. The legalizing of polygamy.
4. The ease of divorce.
5. Deeming those of religions other than *al-i-kitab* infidels and worthy of death.

6. The restriction of religious teaching to the Arabic language.

"The story of the life of Martin Luther is then narrated, and throughout there is emphasis on the necessity for freedom of thought in order that civilization may advance and intellectual progress may be made possible."

(To be concluded in September.)

Etiyani and His Wives

(By the late Robert Hamill Nassau, M.D., D.D. For half a century a missionary of the Presbyterian Board in West Africa. Author of "Fetichism" and other books.)

ETIYANI, son of Nyenye, a young man in Cameroon, West Africa, became a Christian. He had been a polygamist to the extent that besides his young wife, Mabito, he had bought a little girl, Aka, as a prospective wife, but on his conversion he left the child in charge of his family. Simultaneously with his conversion, he was seized with a strong desire for an education, and had asked to be allowed to become a pupil at Elongo, the mission school on the island of Corisco.

It was a test for him, a grown man, to sit with little boys and be subject to the rules governing them. He placed his young wife in the Corisco Girls' School, where she also became a Christian. A year later she and Etiyani were formally married with Christian ceremony. Then he was sent to his tribe on the mainland as an evangelist and later was made a ruling elder.

But Etiyani's wife died, and resuming possession of young Aka, he placed her in Mrs. Nassau's care for education and training so that Aka also became a Christian and a lovely character. Then there happened a sad romance. The young woman had no interest in Etiyani, other than that he "owned" her. Those were days when the only way for even a Christian to obtain a wife was to buy one. With the new freedom of thought learned in the mission home, Aka's eyes and heart had turned toward a young man of her own choice. One night she eloped with him. A hard task was laid on me. She was brought back to me; for she was "property" that had been entrusted to my hands. Her young lover had done wrong in abducting her without first bargaining with her owner. It was possible for me to retain her only by actual confinement; I had to compel Aka to enter the boat with me for a sea journey down the coast to Aje, where Etiyani has his new station.

She sullenly walked with me to the village, where I summoned Etiyani, and told him the circumstances. I asked him whether he still desired to exercise his claim on her. He said that he did. Here was a most trying position. If I left Aka as his wife without a ceremony, both he and I would be breaking a rule of the Presbytery which required a formal marriage. But, would she consent? Probably not. What should I do? I believed that her infatuation for her young lover was a fancy that would pass. So I performed a ceremony in which he said "Yes" and she said "No." And I left them to the healing influence of time.

Those were days when the only qualification expected in a native

woman was submission. All my pity and sympathy went out to her. But law prevailed. Very unwillingly she accepted Etiyani as her husband. He was not personally attractive to her young fancy. But he was kind and just and patient. She made him a faithful wife and bore him a number of children. She carried herself, to the end of her life, as a good Christian, a wise mother, and a woman of dignity.

Dr. Robert Hamill Nassau, Pioneer

BY REV. WILLIAM PORTER LEE, D.D. in the *Presbyterian*

Dr. Nassau was born in Montgomery Square, Pa., on October 11, 1835. For a time his father, Rev. Charles William Nassau, D.D., was president of Lafayette College, and later principal of Lawrenceville School. From the latter institution, Dr. Nassau graduated as valedictorian, in 1851, and entered the sophomore class of Princeton University, from which he was graduated sixteenth, in a class of eighty, in June, 1854. He died in Philadelphia on May 6, 1921.

While in the sophomore year at Princeton, Dr. Nassau publicly confessed his faith in Jesus Christ. To quote his own words: "Then there came a fearful day in my seventeenth year when I realized that failing to acknowledge Christ publicly I had practically denied Him. The Saviour lovingly laid His hand on me, as I sank at the foot of a tree in Princeton, and said: 'Here, Lord, I give myself away, 'tis all that I can do.' It was then a joyous privilege to profess publicly my trust in him."

It was not easy for him to become a missionary, or even to become a minister of the Gospel. He wished to become a soldier and to enter West Point. Finally, however, the surrender was complete and when he offered himself to the Foreign Board in 1859, he requested to be sent to the most difficult and dangerous post in foreign service. He was assigned to tropical West Africa, then considered the severest climate in all mission countries. As a precaution and that he might be better fitted to render service to the natives there, Dr. Nassau took a course in the Medical Department of the University of Pennsylvania, with the degree of M.D., in May, 1859. He was ordained and went to the Island of Coriseo, West Africa, to begin a life of service and adventure seldom equaled over a period of more than half a century. He saw splendid fruitage as the result of his labors, and in many respects he was ahead of his time in his thinking upon missionary methods. He was in the habit of saying he could help evangelize with a hoe, or a saw-mill. His requests for such appliances were not looked upon with favor, and he was reminded that he was "sent to preach the gospel." In the present day, with developments in medical, educational and printing agencies, and even with agriculture, we see the realization of what Dr. Nassau desired.

Not long ago he wrote what may be considered his valedictory, as follows:

"It is with a deep satisfaction that I look back on the privilege and honor that God gave me of service in his foreign missionary work. Whatever failures or errors there may have been in my life on a foreign field, I rejoice that I could go to one of the most difficult fields, and that I was enabled, by careful hygiene, under God's directing hand, to live in a hostile climate longer than any of my associates and to bear trials and dangers equal to those that had fallen on them. I look back with gratitude on the fact that the Master allowed me to share, if in the pain, also, in the honor of His Cross."



THE INTERIOR OF MR. GORDON'S MISSION MOTOR TRUCK IN INDIA

Motor Truck Mission Work in India

BY DAVID R. GORDON, PUNJAB, INDIA

Missionary of the United Presbyterian Mission

WHEN missionary work was begun in Gurdaspur, in the Punjab, North India, fifty years ago, the Gospel had never before been preached in that region. Rev. Andrew Gordon, with his wife and three children, made the first missionary tour of the district in 1875, camping for three months in a large tent that was carried on an oxcart. Every winter after that year, missionaries have made these tours so that the 700 villages and towns of Gurdaspur have heard the Gospel message, some of them many times.

About the year 1884, with God's blessing on this ten years of seed sowing, a mass-movement among the Chuhras, or low-caste people, began to manifest itself, and little Christian communities sprang up all over the district. These communities are now found in 120 of the 700 towns and villages, and the work of organizing them into regular congregations with settled pastors; and starting, maintaining and superintending village schools for their children, constitutes a part of the task of the district missionary. For this task,

itinerating work throughout the five winter months from November to March inclusive is very essential.

Transportation by ox-carts is exceedingly slow and clumsy. Under the most favorable circumstances, on good roads, the rate of speed is only about two miles per hour. Camels are more satisfactory, for they can go across fields, taking a bee-line for the new camp. But there are many draw-backs to both ox-carts and camels. They are very expensive to hire and when a camel takes a notion, after being loaded, to prance around, the load may fall off and the contents of the medicine box spreads itself over clothes, books, etc.; the kerosene oil tin may spread its contents over potatoes, vegetables and other provisions and the tent-poles, tables, chairs, etc., are apt to be candidates for the repair shop.

In due time, with the help of friends during a trip to America on furlough in 1912, the long cherished dream of the missionary—"better transportation facilities"—was realized in the form of a one-ton truck. The chassis came from America but the body was constructed according to my own plan in the Boys' Industrial Home in Gujranwala. The bed is nine feet long by five feet wide. On moving days, I put my Indian motorcycle, our boxes, bedding, bed, small bureau, camp table, chairs and large water-can, made out of an old hundred-pound zinc carbide tin; five or six small tents, with their poles, etc., for the Indian helpers, their small boxes, bedding, etc. and themselves, into this capacious truck and transport it to our new camp.

The body of the truck is so constructed as to enable us by letting down the two sides and end onto supporting arms, raising the top on its four sliding corner posts so as to be high enough for us to walk about inside, letting the side and end curtains down and buttoning them securely to the floor, to transform it in a few minutes from a transporting truck to a delightful little room in which my wife and I live and work each winter season in Gurdaspur district.

For eight years this truck has proved one of the most useful adjuncts in my mission work. There is almost no end to the useful purposes which it has served. Besides comprising our transporting vehicle and living quarters in camp, it has given the exhilarating pleasure of the first motor ride to thousands of people, it has drawn together crowds of hundreds and sometimes thousands of people and given us the opportunity of preaching the Gospel to them, it has proved invaluable in the Evangelistic Campaigns carried on from year to year. It has helped out in numerous ways at the annual Sialkot Convention both in transporting people as well as tents, goods and provisions. It has transported almost the whole Presbytery at times both for regular stated meetings and in organizing new congregations in Gurdaspur district. It has done duty as a hearse and in many other ways it has proved its wonderful utility.

BEST METHODS



EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

COMING BACK HOME

HAVE you ever come from the train or the boat and faced the long line of eager faces looking for expected friends?

Have you watched one face after another light up with joy as those friends were recognized among the incoming throng?

Have you noted the spontaneous efforts of the incoming passengers to disentangle hands from baggage complications in order to wave enthusiastic response to the welcome?

Have you known the sudden ache that comes when you realize that not one in that waiting throng is looking for you?

Have you felt that you would be willing to pay out your last cent to see some face light up expectantly for *you* and that you would drop all of your bags to acknowledge even a slight sign of welcome sent in your direction?

Suppose you had been away for seven years, until the country to which you were returning was new and strange.

Suppose you were coming home and had no home to which to come.

Suppose you had one short year to spend at home—one year in which to build up physically, mentally and spiritually; to rest; to study; to travel; to speak; to plan; to give out information and inspiration so that the home Church would rally more faithfully to the support of your work; one year to get information and inspiration to carry you through seven more years.

Suppose the home Church really understood the necessities and the possibilities of the missionary furlough. During war days we learned the supreme importance of keeping our overseas forces fit. We sent them players and singers and entertainers. Comfort kits, letters and boxes from home cheered them. We quickly comprehended that unless men had courage and cheer and hope in their hearts they would never win a war.

Yet how frequently and how constantly we take the heart out of our missionary expeditionary forces. Missionaries require no pampering. They want no pity. They are men and women with a great work to do and all they want is a fair chance to do it.

The furlough year is a year of opportunity for the home Church as well as for the missionary. We do well to learn methods for making the most of it.

TO THE FURLOUGHED MISSIONARY

Here's to the furloughed missionary!

Tired out and worn on the field he comes back, and lo, he fires to fresh flame the enthusiasm and zeal of the home Church! He comes to receive, yet is a giver to others. Men and women deaf to other calls stand still and listen, challenged by the consecration of the life behind the words he speaks. Millions of dollars have been given in answer to his appeal. Thousands of lives have "followed in his train." Little children have listened and have answered "Send me," and have kept the determination in their hearts until they were sent. Women have given their jewels, men have responded with wealth of gold and of life.

Down through all the years we look at that long line of men and women who have come back from facing the dangers and difficulties of the foreign field to face the dangers and difficulties of an indifferent home church. Only a few have faltered and failed. In almost unbroken line they have stood, themselves the testimony to the cause they plead.

Here's to the furloughed missionary!

THE USE AND MISUSE OF THE MISSIONARY FURLOUGH

CHAS. B. HILL, of the Bombay Conference of the Methodist Episcopal Church.

Policy in respect to a missionary's furlough is as interesting as it has been progressive. In the early years of modern missions, pioneers leaving for distant fields bade a final farewell to their native land. Even in the closing decades of the nineteenth century, a furlough was viewed as a necessary evil. Today the attitude of most Foreign Mission Boards is typically represented in the following:

"The missionary furlough is a period of release from mission work on the field. The primary purpose of the furlough is that of the better preparation of the missionary for his work. Weakened nerves should be rested

and mind and spirit should be strengthened. These periods are necessary in order that the missionary may keep in touch with home conditions and the church of which he is a representative. Reunion with friends and relatives, special study in preparation for particular work in the field and the cultivation of interest and sympathy for the cause of missions are also proper furlough objectives."

Nothing can more admirably epitomize the uses of a furlough to the missionary.

Medical departments arrange for the careful physical examination by approved physicians of all returning missionaries, that means may be promptly taken to correct health defects. Only after such a period of rest and recuperation, as may be necessary in the judgment of the medical department, are missionaries expected to place themselves at the disposal of the Board for field work or for further preparation, as may seem best.

This furlough policy is sane and progressive. It is characteristic of statesmanship found in all efficient Boards today.

Preparation for a Furlough.—While recognizing the emergencies and unforeseen occurrences which so often dislocate the best made human plans, nevertheless a program, anticipating the normal furloughs of missionaries in any given field, distributed over five or more years contributes greatly to the constructive policy of that field and motivates the plans and ideals of the individual missionaries. It prevents the exodus of too many experienced missionaries from the same area in any one year—a circumstance which often conduces to the breakdown of those who remain on the field and who endeavor to "carry on."

It distributes more evenly the financial outlay, occasioned by necessary travel expense. It helps the missionary concerned to plan and arrange more adequately for his work on the field and, as the furlough period approaches, to give careful consideration to the ends he desires to achieve when at home.

The Problem of Location.—In all departments of human interest and culture rapid advances are being made possible, owing to modern facilities for research and experimentation, and, nowhere, more conspicuously is this characteristically true than in America. The missionary, living largely in static civilizations, and recognizing from his reading that there has been much progress in all fields of thought and social endeavor, is naturally keen to utilize the furlough period, to catch up in a personal way with the findings and practices of modern usage. He is keenly aware that the intelligent minds of the Orient and other lands are coming in increasing numbers to American institutions, and in returning to their native countries are bringing with them knowledge and methods with which he must compete at a disadvantage unless, when opportunity is afforded, he uses it to the largest possible extent.

In an increasing degree the problem of the modern missionary is to find a suitable furlough location. Not only must his children have educational facilities, but he also should secure opportunities for post-graduate studies in theology, medicine, pedagogy, industrial arts, etc.

The problem is poorly met by breaking up the family, so that the wife and children, to save expense, remain in the quieter atmosphere of a country town, while the husband and father finds lodging in some large city because of the university there and its affiliated schools. The separation from some of the children is inevitable and will probably come soon enough when he leaves them to return to his field for several years. It does seem, however, that an earlier separation is an abuse of the furlough.

How to meet the rent of a modest apartment in a large city or even in its immediate vicinity is one of the first harassing financial problems of the furloughed missionary, since it is an item far beyond the allowance made for that purpose. It entails far

more economies than the family anticipated when coming on furlough, and, unfortunately, makes the task of housekeeping no small undertaking for the wife. This strain is dangerously near to being a possible abuse of a furlough.

Not wholly unrelated to this matter of location is that of providing accommodation for missionaries in transit when arriving or departing, at the great ports of the country. Most missionaries at such times prefer to be in the city rather than at some distance from the center of business, and, would prefer a more home-like and Christian atmosphere as well as a more simple life than the average city hotel provides.

The Furlough Period.—The missionary has returned to America, and finds that the problems of his personal and family life are being as carefully provided for as circumstances will permit.

Very early, after arrival, expert medical opinion indicates just what physical recuperation and repairs are necessary and usually indicates what length of rest is essential. This, apart from any pathological recommendation, will give the missionary an opportunity to get his bearings, to understand with greater appreciation the policy of his Board in its broad implications of appeal and presentation of missionary news and need, and will help him to adjust his personal field experience so as to make it most fruitful when the opportunity for deputation work is afforded.

To conserve the wisest use of a furlough so far as deputation and service among the churches are concerned, a training conference of a few days, is most valuable. The best and most experienced missionaries in deputation work have much to learn as to effective methods. Apart from its value as a school of methods such a gathering brings the missionary into contact with the denominational leaders of his church, and gives him delightful association with missionaries from other fields.

Perhaps, the most important use of a furlough is that which is related to the spiritual life of the missionary. As an experience this is always personal and sacred, but it is so intrinsically the impelling motive of all his work that it may safely be taken for granted that any furlough which has not made provision for this refreshing and replenishing of the soul has been misused. The more so when in the office of leader and prophet on the foreign field, the missionary is daily expected to give of the abundance of his heart's spiritual resources, when he is only too conscious that he himself is in need.

Opportunities to attend the great conventions and gatherings of his Church should be utilized, where forces for spiritual conquest are generated and higher planes of Christian service are reached. Herein, many a missionary is heartened and spiritually invigorated, so that the uplift his soul receives carries him forward long marches in the contest with superstition, sin, and false religions and enables him to face old and trying situations with larger faith and vision.

Preparation for Return.—It is evident that preparation for return is the dominating motive of a missionary furlough—preparation of body, mind and soul. Intention to retire from the mission field should be indicated, whenever possible, before the arrival of the missionary. Failure in this constitutes an outstanding abuse of the furlough privilege.

Apart from the joy and uplift of family reunions and the renewal of social contacts, the opportunity of looking at the completed period of service in perspective constrains every earnest missionary so to utilize his furlough, that his return to the field may be characterized by larger usefulness. This feature in itself is a strong incentive to the right use and a strenuous purpose to eliminate the chances of misuse of a furlough. In the attainment of its helpful purpose the Board and the missionary concerned can happily cooperate.

MAKING FURLOUGHS WORTH WHILE

By ERNEST F. HALL, D.D.

Field Secretary of the Presbyterian Board of
Foreign Missions

The furlough of the missionary has been arranged by his Board so as to give him a much-needed rest from the strenuous life on the mission field, every few years, to prepare himself more thoroughly to carry on his work effectively, and to stimulate the churches in the homeland by fresh information. It is often difficult for a missionary to know how his furlough time should be divided to accomplish best all of these objects. The maximum time he usually spends in the United States is one year, unless some emergency requires an extension of the time. Sometimes he remains only six months.

The three furlough objectives, health, better preparation, and help to the home churches, will be considered in the order of their importance.

1. *Health of the Missionary.*—This is the most important furlough objective, because the mission fields and the homeland have too many graves of young missionaries, and some retired missionaries might still be on the field had their health abroad and at home been more carefully guarded. "Overworked," "nerves," etc., may be written of many broken-down missionaries. Some mission boards have appointed medical secretaries at headquarters to study the health conditions of missionary service, with a view to prolonging the life and conserving the strength of their missionaries. Boards usually require all missionaries to make the first part of their furlough a complete rest, with no speaking appointments, whether they are ill or tired or not. Of course there are some "incurables," on whom such requirements rest very lightly. They are apt to gratify their strenuous natures by reporting at the end of a very busy furlough that they have traveled so many thousands of miles

and delivered so many hundreds of addresses.

The lack of workers in all mission fields causes severe strain on the missionaries, and their living conditions are sometimes such as to lower their vitality and make them victims of the diseases prevalent in foreign lands. The home churches should know this and should not interpret the refusal of missionaries to do constant speaking as laziness or indifference. The missionary needs relaxation and recreation. My estimate of a certain missionary went up several points when he took me off to a baseball game in New York and showed himself to be a real "fan" at the game. He was being recreated by forgetting his work for the time and living in a different world. At about seventy he is still doing very active mission work.

2. *Better preparation.*—No missionary can expect to keep efficient without constant study. The opportunities for advanced study are exceedingly limited on the mission field, and his furlough affords an opportunity for such study. Some boards believe that the first furlough, aside from the time needed for rest, should be spent in special study, and that the missionary should do very little public speaking. Missionary work has become so highly specialized, in the departments of church work, healing, teaching, and social reconstruction, that the missionary, like leaders in America, must as far as possible keep abreast of the latest developments in his department, else he will be out-distanced by those who go to study in America and Europe from the country where he works, and thus be in danger of failing to carry out successfully his mission.

3. *Helping Home Churches.*—The Home Base of missions must constantly be strengthened by fresh information concerning the success of the enterprise. Clearer vision, deeper conviction, new inspiration and larger giving of life and possessions come with the knowledge of progress as given personally by a missionary.

Some missionaries have traveled extensively among the home churches, as a missionary for China who spent several months in visiting all the churches in Montana, large and small, which could plan for him. Another missionary spent his furlough as assistant pastor in the city church which supports him, the church thus coming to know him better and to feel that he is really one of the pastors of the church, serving in their foreign parish. Another missionary took the place of a pastor who was overseas during the war, occupied the manse with his family, and was active pastor of the church for a year. His influence in the community was very marked in many ways. The mission boards frequently use furloughed missionaries for special work. During the past year a medical missionary has been engaged in organizing the medical department of one of the boards, and another missionary of the same denomination has been assigned to recruiting new missionaries among the colleges and seminaries. Higher institutions of learning frequently have furloughed missionaries in residence on the campus for one or more months, and provide accommodations for a missionary alone or with his family while he pursues special study, realizing that the institution gets value received in the influence on the faculty and students.

The missionary's salary is not large, his house and household possessions are in a foreign country, which produces financial embarrassment while he is on furlough with his family. Some churches provide a furnished house or apartment for their missionaries while in the homeland, and thus help to make the furlough of greater value by relieving the strain caused by lack of funds. If the missionary is expected to help the churches, the churches ought to provide for the comfort of their missionaries on furlough. The Church does not provide the Board with sufficient funds to do this. The value of the furlough depends in

part on what the churches do for the missionaries.

To sum it all up, the missionary must "keep fit" physically, intellectually and spiritually, help the churches to "keep fit," and the churches must help him to "keep fit."

WHAT THE MISSIONARIES SAY

"Of course, the best part about the furlough time is seeing and being with the home folks from whom I was separated six years. The dear grandparents were not here to greet me but in their places were small nieces and nephews whom I had heard much about but had never seen. It has been good to be back on American soil, to feel the protection and trust among the general mass of citizens. I have enjoyed again the bracing air, the expanse of fields and orchards, the clean smell of grass and flowers. Some things in the way of fruits, vegetables and meats that were impossibilities on the mission field have been much appreciated. As I have been in the cities or even smaller towns I have liked to see the store windows and have gone into book, music, and other kinds of stores getting new ideas and purchasing little things to add to our meager school supplies or to take to my school girls. I have been able to visit schools where the teachers have been most kind in offering me the use of their books, patterns and music. One of the big things of the whole furlough has been being able to know personally some of the leaders of the churches, societies and the denomination which sends me out, ones whose names I have often seen in papers and magazines or at the bottom of letters sent out to me. In several gatherings I have also met leaders of other denominations and missionaries in countries other than the one where I work and this has been a wonderful inspiration. I have been able to get a home viewpoint better than ever before.

There are a few things that will ever be a disappointment to me and

are now as I look back over the past year. One thing is the perpetual rush in which Americans seem to live. I was rushed so in the first few months at home in the efforts to get information about my field to as many people as possible that several weeks in a hospital were the result. A sedan chair or houseboat was my speed limit and 35 miles an hour in an auto stage was too fast for me! The time spent in the hospital was substituted for study I had long planned. I got the rest of body but not the rest of mind needed. The rush has also prevented quiet visits at art galleries, museums, concerts and parks, which would have furnished mental food for a long time to come. I have wondered if a few months longer at home might help but no doubt it would be the same and would be hard to arrange on the field in accordance with a school year.

Be assured that I do not want to complain for every one has been so kind to me and I am enjoying my furlough very much. I am glad you are ready to help us to know the wisest way to spend a furlough and will be glad to see the result of your investigation."

* * *

I would say that there are three main furlough aims:

1. Necessary rest and building up. Varies completely with the individual.
2. Deputation work. Have been at it steadily for the past four months, and enjoy it more all the time. The audiences are interested in the concrete work of Missions in a way that far surpasses my expectations. This applies to congregations, societies, and educational institutions. Illustrated lectures are popular. I am inclined to think that the average audience does not care so much for the theory of missions, but wants to know the amount of success, the causes of relative failure,

the difficulties, the setting of the whole thing. They also like to hear of the methods of evangelization and how they are applied to varying conditions. The present is a bad time to raise special funds, but apparently that has not clipped the down-right interest in the least.

3. Study in preparation for future work. Most Boards now have a liberal and far-sighted policy in this respect. The studies chosen depend on the bent of the individual missionary, and the best institutions are chosen.

A most unfortunate abuse of the furlough is to attempt to combine any two of the above three, at any one time. They will not mix to an extent that is worth while.

No experiences have yet wearied me, I am happy to say. The secretaries of the Board have been kind and considerate, and people have liked to hear the accounts of the work. What more could one want?

Furloughs could be made more valuable to the home church, by a more systematic routing of the missionaries. Frequently the individual missionary is left to decide whether he goes about or not, and no check is available as to how often any congregation is visited.

* * *

“Three things especially have made my furlough helpful:

- “1. A thorough physical examination followed by correction of some minor troubles and a month’s absolute rest. I protested against the rest but now I see the wisdom of it. I was rejuvenated when I started out to visit the churches.

- “2. Two weeks at the Home and Foreign Mission Conferences at Northfield. Few people realize the necessity for a foreign missionary to attend a Home Mission Conference. Possibly this is why some foreign missionaries are ‘lop-sided.’ I understand as I never understood before the tremendous problems America

faces and the necessity for the coordination of the work.

“Following Northfield I had several months at the Bible Teachers Training School in New York which were wonderfully refreshing.

- “3. Then visits to the churches have been of great help. Sometimes I confess I have been shocked by the indifference but more frequently I have been encouraged with the responses. In almost every place I have found people who have been praying for me by name. The young people have been especially responsive both with gifts of money and consecration of life.”

The Other Side of the Question

“Will you suggest how furloughed missionaries may be more effective in their work in the home churches?”

The question was asked of missionary leaders in the local churches. Here are some of the answers.

“Most missionaries make the mistake of speaking too much on general themes. I suppose they feel they must prepare and preach sermons. Our ministers at home can do that.

“If a man has been in India for ten years what we want to hear from him is *India*: the progress of the Gospel there; the needs and the opportunities of India. The things that are commonplace, everyday affairs for him are of intense interest to us.”

* * *

“There should be more coordination. Following the appeal of a missionary we secured large contributions and a very lively interest in an institution in one of our fields. Along came another missionary and threw cold water on the whole proposition by saying she wished we had held our gifts since the cause that she was presenting was vastly more important. Both causes had been duly authorized by the Board, and both were entitled to the support not only of the home church but of all the missionaries.”

(To be continued.)

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

WORK AMONG AMERICAN INDIANS

The American Indian is awakening to a new racial and social consciousness. His horizon is broadening beyond the narrow bounds of mere tribal and racial interests. His progress has not been with spectacular strides, and yet, with tremendous odds against him, it has been and is more marked than commonly supposed. "Why, the Indians are not at all as I expected to find them," was the surprised comment of a school teacher who, unfamiliar with Indian life, had come to a reservation to teach the youth of the First American. "I expected to find them as I have seen them pictured on calendars and in the movies, and as I have seen them at carnivals and county fairs. I am surprised to find them dressed as white folks dress and doing as white folks do." The mistaken notion of the school teacher is not unusual with many who yet think of the Indian as of painted face and attired in grotesque garb and gaily bedecked with feathers and other fantastic ornamentations. Such regalia has very largely given way to the ordinary dress of the white man.

Various causes have been and are now operative in promoting Indian welfare, and giving promise of further and speedier progress. Favorable to the Indian's uplift is the Government's policy of putting him on an equal citizenship basis with the white man as early and as speedily as expediency warrants. Reservation boarding schools for Indian children are giving way to the public day schools in which white and red children meet on common grounds. The Americanizing influence of this movement will have a marked effect on the coming generation of Indian life.

The franchise in the hand of the Indian is helping to broaden his horizon. It affords him a sense of citizenship that is conducive to loyalty. America is his racial home, and with the franchise in hand he is making it his political home, feeling that he has recognition, not as a ward to be watched and supported, and not as a savage to be shut away at safe distance from civilization, but as a citizen with rights and privileges common to all American citizens. Given the franchise, he will not feel himself an alien in his own land, but a fellow citizen, and will be more inclined to behave himself as such. About two thirds of the Indians are already citizens, and the leavening influence of this company is proving wholesome.

Another cause contributing to the new uplift and outlook of the red man has been the broadening experienced and the lessons learned, incident to the world war. Ten thousand Indian lads served in one branch or another of Uncle Sam's army and navy. Whether seeing service on the battle fields of France, sailing the waters of "Gitche-Gume," guiding the war eagles, or training in the cantonments of the homeland, these boys, by fellowship with their comrades, by what they learned of world events and by what they saw in travel, are no longer tribal-minded; they are nation-minded and world-minded. Returning to their homes, they have been an influence in developing a new social consciousness among their people.

More than that, these boys had continually before them in the service an object lesson as to the value and importance of trained leadership. Appreciating its benefits, they seek now for themselves opportunities for such training, and consequently are giving

a needed impulse to the matter of Indian education.

With the broadening of the Indian's horizon and the enlarging of his civic and social responsibilities, he is coming into a better and more enlightened appreciation of the Christian religion. His earlier contact with the white man and the Christian religion was unfortunate. His opinions were formed from his contact with borders of our earlier civilization. On these borders, not infrequently, were individuals who in their eastern homes had had a set-to with the Ten Commandments, and who found the protection of the remote border or Indian reservation more conducive to their peace of mind than the localities where a sheriff's warrant gave them no comfort. Many of these sought and found protection among the Indians, and in one way and another made them the victims of exploitation. In his simple reasoning, the Indian judged the white man's religion from what he knew of the white man.

This false impression has been and is undergoing change. He is learning to discriminate between the true and the false, and his sense of justice is leading him to appraise more fairly the white man's religion.

These changing conditions in the life of the Indians make opportune at the present time more extensive and intensive missionary work among them. It is time for the churches to take most seriously to heart the task of Indian evangelism, and to adapt their missionary appropriations and activities to meet the new missionary opportunity and needs.

Fortunate for the red man is the fact that the Indian Commissioner is one who well understands Indians, is deeply interested in them and is in hearty accord with all noble movements and missionary efforts in their behalf. Churches and missionary organizations at work among the Indians are to be felicitated on the fact that the Commissioner of Indian Affairs, the Honorable Charles H. Burke,

is a Christian gentleman in full sympathy with efforts for Indian evangelism. His interest in and appreciation of what is being done by Christian missions has clear statement in the following paragraph from a letter written by him:

"The progress that has been made in the civilization of the Indians and their present development would have been impossible if it had not been for the missionaries that were the pioneers in laying the foundations for the religious and educational welfare of these people, and it is my hope that we may have the assistance and cooperation of all missionary societies in our endeavor to hasten the time when all the Indians in the country may become respectable, self-supporting, Christian citizens."

Indian Population

The Indian population of the country is on the increase, though the recent United States Census report appears to indicate otherwise. The United States census of 1920 gives the Indian population of the country as 242,959. The Government census of ten years ago gave the population as 265,683. This would indicate a decrease of 22,727. On the other hand, the report of the Ex-Commissioner of Indian Affairs, Hon. Cato Sells, in his last published report, places the population of 1920 at 336,337. This discrepancy between the figures of the Census Bureau and those of the Commissioner's report is to be accounted for largely by the fact that many Indians in the enumeration of 1910 were counted as whites in the census of 1920. This applies more particularly where there were only slight strains of Indian blood. In Oklahoma alone 18,876 were counted as whites in the census of 1920 who in 1910 were enumerated as Indians. Thus in this one state the discrepancy is almost accounted for. The Indian Bureau in its records counts as Indians all those who possess Indian blood. According to the enumeration of this Bureau, the Indian population for more than thirty years has been on the increase. There are more Indians today than at any other time in the past fifty years.

Items of Interest

A notable achievement has been the transfer of work among the Crows in Montana by the American Missionary Association (Congregational), to the American Baptist Home Mission Society. The first Protestant work characterized by singular consecration was begun among the Crows by the devoted James G. Burgess for the Congregationalists in 1900. The center of this work remained at the agency, and with its church and two mission day schools served about one fifth of the 1,700 Crows. The Baptists entered the reservation in 1903, and with thorough interdenominational co-operation have pushed their work so as to serve the other four fifths. In the interests of the kingdom it was altogether best to have one rather than two white superintendents. At a most striking service of Christian co-operation on Easter Sunday, 1921, the transfer of work was made.

Mention should be made of the aggressive work conducted by Rev. Lewis Bruce among the St. Regis Mohawks in Northern New York. The strong Christian leadership of Mr. Bruce in his fight against white bootleggers on the reservation and against the immoral tendencies of organized pagan Indians represents the possibilities for Christian service of a thoroughly trained Indian of strong character.

Commissioner Charles H. Burke, under date of December 5, 1921, has confirmed the request for the setting aside of 32.5 acres to the Presbytery of Northern Arizona for work at Chin Lee on the Navajo Reservation. The significance of this decision rests in the fact that it was made in the face of strong Roman Catholic opposition and that it recognizes the right of religious minorities to hold property for the conduct of missionary work.

In the death of its faithful, efficient and devoted superintendent, Rev. John Eastman, the Indian Presbytery of South Dakota has suffered severe loss. Less known than his more famous brother, Charles A. Eastman, he

has been one of the most influential Sioux leaders of his generation and has represented the realities of noble Christian character among Indians as well as the values of native leadership among his own people.

The survey of Christian work among the American Indians has been continued under the personal direction of G. E. E. Lindquist, Student Secretary for Indian Work of the International Committee of the Young Men's Christian Association. The results and conclusions of this survey will be in printed form for circulation during the present year.

The following conferences have been held: (a) For the New York Indians, at New York City, October 21, 1921. (b) For the Five Civilized Tribes, at Muskogee, Oklahoma, October 25-26, 1921. (c) For the Indians of Western and Central Oklahoma, at El Reno, Oklahoma, October 27-28, 1921, and a further series of conferences in March-April, 1922, at the following places: (1) Albuquerque, New Mexico; (2) Holbrook, Arizona; (3) Phoenix, Arizona; (4) Sacramento, California; (5) Seattle, Washington; (6) Billings, Montana; (7) Minneapolis, Minnesota; (8) Sioux Falls, South Dakota.

Of the 86,000 Indian children of school age mentioned in the last report of the Indian Bureau, Congress provide school privileges for 30,000 and the public schools enroll 30,000 more. This leaves 26,000 Indian boys and girls without school provision of any kind. Navajo boys and girls numbering 6,857 have no chances for even elementary education. Entirely aside from the fact that in the Navajo treaty of 1868 the United States entered into an obligation to provide schools for these children, an obligation which the Government has never fulfilled, the inherent right of every child in this country to an opportunity to get an education makes it the imperative duty of the Government to provide enough schools to meet the unique situation presented by these nomadic Navajo children.

Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASS.

THE WOMEN'S UNION CHRISTIAN COLLEGES IN THE ORIENT

"Last Call"—The Fall Campaign

There certainly must be a campaign. It must be a quick, intensive movement into which all our women will enter most heartily, if we are to secure the second million required for the building of the seven Oriental Colleges. They are waiting, eagerly listening for the news that we have completed our task and have secured the million dollars from the Laura Spelman Rockefeller Memorial Fund. The first million has come to us in three groups of gifts.

1. Those from the following co-operating Boards:

Baptist North
Christian
Congregationalist
Canadian Methodist
Canadian Presbyterian
Lutheran
Methodist Episcopal
Presbyterian in U.S.A.
Reformed Church in America
Methodist Episcopal South

These Boards have borne the entire expense of the maintenance of the colleges and have taken a very large part in the actual building fund.

2. Special pledges from a few individuals who have given amounts covering the cost of buildings, small or large.

3. Many small gifts which have come from women interested in missions, in education and in medical work.

Now we have only three or four months more of active effort before we reach the time when Mr. Rockefeller's gift must be secured or lost. We are fortunate in now having, in addition to the publicity already given, fine state committees in nearly every state. These are made up of

leaders of various denominations, members of the American Association of University Women, College Clubs, Women's Clubs, and others. These state committees are now planning in each state a succession of meetings in the fall, luncheons, mass meetings, conferences or drawing room gatherings. The National Committee is endeavoring to place in each state for a limited time and a rapid series of meetings a strong speaker. In many of the larger states the National Committee is also providing a worker who will go through the state helping to organize committees in the various centers.

The plan in general is to secure a date in a leading town and to draw into that center people from all the surrounding towns or adjacent districts. These centers are chosen and the plans are made by the State Committee and where a promotional worker is available the worker visits the town in advance. The time is chosen and three weeks will be necessary in most cases to work up the meetings. Literature may be had in advance from the National Committee and every assistance will be given. Several excellent speakers are available who will be assigned for a week to two weeks in each state. This inspirational work, however, will not enable us to reach our goal.

We must have thousands of women who will offer their services as collectors of small amounts if we are to secure the second million and so secure the third million offered by the Rockefeller Memorial Fund.

With the heavy demands of our Mission Boards and denominational organizations our only hope for success apparently lies in securing thousands of small gifts which will not affect denominational returns. To do



A Student in Tokyo

A Senior at Yenching
LIGHTED TO LIGHTEN.

First Graduate of Lucknow

this we must have these thousands of women in every state who will give a day or two to soliciting these gifts.

Above are representative students and graduates of the Women's Union Christian Colleges in the Orient. Will you give or secure five gifts before December 1st? We will return to you on receipt of the money, beautiful cards which are given as receipts and will make attractive birthday or Christmas gifts. There are sets of illuminated cards for One Dollar, Five Dollar and Ten Dollar gifts.

The greatest educational movement in the world today is touching the lives of four hundred million women in Asia, through the seven Union Christian Colleges for Women. All are in desperate need of buildings. Land has been secured. We are promised one million dollars if we will secure two million dollars before January 1, 1923. *We must not fail* to complete our quota and secure the remainder of this generous gift. To do this we shall require thousands of small gifts. Will you help us by giving yourself or collecting from your friends five \$1.00 gifts, or five \$5.00 gifts, or five \$10.00 gifts for this worthy cause? Mission Boards having work in Asia are sending their students to these colleges since they are almost the only ones. You are thus aiding your own Mission in the training of Christian leaders.

Instructions for You

On request to the central office, 300 Ford Building, Boston, Mass., a special illustrated folder will be sent to you. If you will secure five givers for any or all of the amounts please

sign your name on the attached coupon, tear off and give to your local treasurer, or send direct to our National Treasurer, Miss Hilda L. Olson.

We have already tried this plan in certain places with good success. Even if a woman can not give \$50 she knows five people in her community or among her friends who can each give a \$10 gift. If she is a good worker she can secure also from them a promise to secure gifts of equal or less amounts from five friends and so the work will pass on from one to another until, with a mighty volume of women and gifts, we shall accomplish our aim without too heavy a demand on any.

Women in certain sections, who may think they cannot secure five \$10 gifts (although few could not do this if they felt it would mean life or death to their missionary work for the future), would gladly attempt to obtain five \$5 gifts. These may be solicited from men or women, young or old, or they may be given by one woman who will pledge \$25, and who will receive the five Christmas acknowledgment cards to be used among her friends.

A third class, much larger than these, consists of those who feel that, owing to previous obligations and lessened incomes, they can only give or secure five \$1 gifts. This will prove a very easy task within twelve hours. For these we suggest a "Dollar Day." If one hundred thousand women in the United States (which means a comparatively small number from each of our forty-nine states), could bring in five \$1 gifts, half of the million which we are aiming for would be secured. Have we love enough and

understanding enough to attempt this task? If a few begin and pass the word on the work will be done. Try it.

The objective of the luncheons is to secure large pledges from those who are abundantly able to give far beyond any of these small gifts. Many have pledged in the luncheons amounts from \$100 to \$1,000 and more, and we still feel it necessary to make the earnest appeal for very large and generous gifts. For instance, many women are giving \$1,000 for a memorial room in one of the colleges. This is a great opportunity to make permanent memorials and there are certainly *five hundred* men and women in this country who could do this. Some are taking buildings and this should be urged most earnestly upon individuals as well as upon State Committees. With every personal effort put forth to secure these larger gifts we would not begin to approach what is being done in this country for one college alone.

Women of America, we cannot through any committee accomplish this task. It is absolutely necessary that every woman who loves foreign missions, whether her church is pledged to this definite college work or not, should assume her individual responsibility for securing this fund. Only in this way have we any hope at all of completing our task. To those churches which say: "We are not supporting the colleges, therefore we will not do anything toward this campaign," may I say that since these are, with very few exceptions, the only Christian colleges for women in Asia, your missions are sending their girls to them for education. Have you any right to decline to do your part since you are using the colleges maintained by these other Boards without expense to you?

We rejoice that some of the Societies which have not been able, through denominational rulings, to enter actively into the support of the colleges, have been among the most efficient and enthusiastic workers on our local committees. Here is a great opportunity,

in addition to securing these funds, to make foreign missions real by giving them a position of dignity in many circles where they have been hitherto despised as the work of fanatical and small-minded women. Over and over in this campaign we have been met by the statements of those who have contributed for the first time, "I had no idea that foreign missions did this sort of work—this great united Christian movement for training Christian leaders. Of course we want to take our part." The attitude of the American Association of University Women throughout the country has been most helpful and encouraging. They say, in so many cases, "Of course, college women must have a part" and are pledging small and large sums. The National Society of King's Daughters is also cooperating finely. It offers a great opportunity to reach our undergraduate student body with a definite appeal. Have you seen the little student slip, "Students for Students, 10 cents to \$10" and have you read the wonderful little College Bulletin? Write for information and help to the chairman of the Student Committee, Mrs. D. J. Fleming, Booth Avenue, Englewood, N. J., who will be delighted to recommend speakers and send literature and do anything in her power to secure gifts from all colleges and preparatory schools. Ogontz, one of the girls' schools near Philadelphia, raised in a few hours \$1,000 for the "Ogontz Room" in the Tokyo College. Other girls' schools could do this.

Shall we have a glorious success through this fall campaign due to your cooperation, men and women, who read this, or shall we fail of our goal, disappoint our growing colleges and our equally expectant missionaries and lose the wonderful gift which has been promised only conditionally on our securing the full amount by January 1, 1923.

To the question: Are these colleges Christian? we would say that if your Mission Boards are Christian then these colleges are also.

NEWS FROM MANY LANDS



EUROPE

Christian Industrial Order

WITH the purpose of bringing about a definite advance toward the realization of a Christian order in industry, representatives of all the Churches in Great Britain (including the Roman Catholic), are preparing to hold a conference in Birmingham next year, when the relation of Christianity to economics, politics, and citizenship will be discussed.

The promoters of the conference have submitted for examination the following ten measures which they believe are practicable and would lead to the Christianization of industry:

1. Establishment by law of a minimum wage and of security for adequate leisure.
2. Prevention of casual employment and, so far as possible, of unemployment.
3. Adequate maintenance of the worker during periods of involuntary unemployment.
4. Abolition of the labor of children under sixteen.
5. Establishment in all industries of the greatest possible publicity as to costs and profits.
6. Use of taxation to establish greater equality, particularly in the adequate maintenance of mothers and children, to correct the present inequalities from dependence upon parental wages.
7. Administration of foundation industries and monopolies as public services, as requisite organizations can be created.
8. Elimination, in so far as practicable, of payments to able-bodied adults which are not for service.
9. Control of industry by all engaged in it.
10. Establishment of a just price (consumer paying only the true economic cost of what he gets).

Moravian Bicentenary

THE bicentenary of the Moravian Church was celebrated on June 18 in Germany, Great Britain, America, Australia and other Moravian centers. Count Zinzendorf was born in Dresden, Germany, on May 26, 1700. He entered the judicial service of the

Saxon Government at the age of twenty-one. When the Protestant sect was driven out from Moravia in June, 1722, Count Zinzendorf gave them a place of refuge in Berthelsdorf, Saxony. They built a town which they called Herrnhut ("Watch of the Lord"). The Moravians have always been noted for their missionary zeal, their loyalty to Christian truth and their generous gifts to Christian work.

Methodists in Rome

NEARLY fifty acres on the slopes and summit of Monte Mario, the highest of all the hills in the immediate vicinity of Rome, has been purchased recently by the Methodist Episcopal Church. Last October, the Methodist Collegio for boys, long established, and located at the church's Central Building in Rome, was transferred to Monte Mario. Buildings already on the property are being utilized for this purpose. Already ground has been broken for some of the buildings projected, and it is hoped that in the near future it will be able to accommodate fifteen hundred pupils.

Elsewhere throughout Southern Europe also multitudes of young men without any good religious influence, are drifting into materialism. It is to help to counteract the modern indifference and irreligion and to educate the youth for the leadership of the Christian forces of Southern Europe that the Methodist Episcopal Church is laboring in Italy.

Fellowship with Italy

THE World's Evangelical Alliance has been strengthening its international relationships by a series of foreign deputations, in which France, Czecho-Slovakia, Denmark, Sweden, and Italy figure prominently. A mem-

ber of the British deputation to Italy, Mr. Henry Martyn Gooch, describes in *The Life of Faith* their successful program of meetings and interviews in Rome, Florence, Naples, Milan, and Genoa. The primary object of the deputation was to meet the leaders and people of the Italian Churches, with whom for seventy-six years the World's Evangelical Alliance has maintained cordial fellowship, but the visit has enabled additional meetings with the British and American churches and residents.

Swedish Missions

THE Swedish Church Missionary Society in 1920 sent out 14 new missionaries. It has now 89 European missionaries, of whom 44 are working in Africa, 37 in India and 8 in China. There were 867 accessions by baptism and the number of Christians in their missions now totals 21,244 in India and 8,686 in Africa. The work in China is very new. In August, 1921, the American Augustana Synod, the Finnish Missionary Society, the Norwegian Missionary Society, the United Norwegian Church of America and the China Mission of the Swedish Church united to form the "Lutheran Church of China." A college of this united Church is to be erected near the town of Yiyang.

The Evangelical Fosterland Foundation carries on work in India and Africa with 93 Swedish and 294 native workers. It enrolls 4,557 native Christians.

The Swedish Mission Alliance (Missionsförbundet) reports an extensive home mission work and foreign work by 85 missionaries and 538 native workers in the Congo, China and East Turkestan.—B.

Bible School for Russians

"LIGHT to the East" is an organization which seeks to carry the Gospel to Russia and which has branches in Germany, Sweden, Norway, Switzerland, Esthonia, and the United States, the supporters in this country being found chiefly in Men-

nonite communities. Some of the most effective work of the society is being done in Germany, first, in carrying on relief activities among Russian refugees, and second, through a Bible school in Wernigerode, a town in the Harz Mountains, where Russians have been trained as evangelists to go back to their own people.

Light from Siberia

THE new Far Eastern Republic (Siberia) has instituted some striking social reforms, says a recent article in *Asia*, which states that the courts contain a novel feature in the use of citizen judges. On small cases the regular judge is assisted by two laymen, and on large cases by six. These citizens have the power not of jurymen, but of judges. Various forms of social insurance are in force; child labor is forbidden; eight hours is the standard working day; wages are fixed by the state, and the state has to pay its own employees the wages thus fixed for private employers. Private ownership of land is recognized, dependent on the actual use of the property; land, forests, mines, or other real estate cannot be held for speculation. When the first Assembly gathered, seventy per cent of the delegates were found to be not Communists or Socialist Revolutionaries, Bolsheviki or Mensheviki, but "just plain Siberians" without any fixed and labeled political theory.

MOSLEM LANDS

A Fruitful Year in Syria

AT the winter meetings of the Syria Mission of the Presbyterian Church, reports Dr. H. R. Boyes, a medical missionary in Lebanon, the mission secretary presented an interesting summary of statistics of the work in pre-war and post-war days: "Comparing our present state with that of 1914, the best year we had known as a mission, we find that every institution under the Mission that was in operation then is now in operation, and in addition we have opened a station in Aleppo, and have one mission-

ary at Mardin, on the other side of the Euphrates. This last station, however, is still mostly relief work. This record has been made in spite of the loss of ten of the older and more experienced missionaries who were in active work. The actual church membership is larger now than in 1914, in spite of the inroads caused by the war, famine and emigration; 1921 has been the most fruitful year the Syrian Protestant Church has known. The Syrians themselves are taking on more of the responsibilities. This is the only way in which this or any land can really be evangelized."

Turks Oppose Y. M. C. A.

A RECENT proclamation by the Turk nationalist commissioner of education at Angora, circulated in Constantinople, denounced all Turks visiting the Young Men's Christian Association clubs and threatened all who visit them with punishment as "traitors." The proclamation asserts that the Y. M. C. A. brings together young men and women, with bad results; that it encourages European dress, and that it strikes at the Mohammedan religion. Ultra-nationalistic feeling is largely responsible for the opposition to all foreign work. It is charged that in financing the Y. M. C. A. in Turkey, America has an economic motive, and that the organization is merely another method of "peaceful penetration."

The Continent.

Zionist Position in Palestine

THE *Sunday School Times* describes a state of affairs in the Holy Land which is discouraging for the Jews. It says: "The unfortunate delay in confirming the British mandate has given a handle to the Arabs, who have opposed the Jews in every possible way, even to riots and murder. Life has been very uncertain in various Jewish colonies owing to this deep-seated ill feeling of the Arabs, who are convinced that it is the purpose of Great Britain to drive them out of the country or at least to sub-

ject them to the domination of the incoming Jews. The British administration in Palestine has shown itself very weak in dealing with the situation. Some of its elements are strongly anti-Zionistic, and would like to see the home government abandon the Balfour Declaration and the Zionist cause altogether. In the midst of such lukewarmness or opposition in the Palestine administration and facing the venomous Arabs and the dissatisfied Jews, Sir Herbert Samuel, the High Commissioner, has had an unenviable position. For a while immigration was suspended, but has been resumed. It has been difficult to supply work for these incoming thousands, yet roads were built and other rough work done, affording employment for the time to large numbers of university trained men and women. With the cessation of this work other forms of labor must be found, and the way is opening for building houses and factories on a large scale. With the new funds being supplied by the present great drives and by private enterprise, new openings for labor are being found and the outlook begins to appear brighter."

Missions and the Kemalists

THE situation in Turkey does not improve with time. Mustapha Kemal broke the united front of the Allies a year ago when he signed with the French a secret treaty, under which the French were to withdraw from Cilicia, and the Kemalists were to recognize French authority in Syria. At present the Kemalists seem to hold the balance of power with the Allies, who are unable to establish an understanding between Turkey and Greece or to agree upon a policy that will protect the Armenians and the Greeks or satisfy the Turks. * * *

"There are indications that Kemal's Government is not friendly to missionaries. On one pretense or another the majority of the missionaries in Anatolia two years ago are now out of the country. Requests for permission for these expelled missionaries

to return to their interior stations have met either with silence or with refusal. The three missionaries who were at Harpoot six months ago, Miss Harley, Dr. Parmelee, and Dr. Ward, have been forced to withdraw, leaving no missionary of the American Board at the present time within the bounds of the old Eastern Turkey Mission. In the meantime the missionary work in Smyrna and Constantinople, with its wide environs, is being pressed with unexpected encouragement."

Missionary Herald.

Request from Gregorians

A MOST interesting development is reported from Constantinople, relating to the cooperation of the missionaries with the Gregorian Church in the matter of training the clergy. The leaders of the new missionary school of religious education, which was described in the July REVIEW, have been approached unofficially, to see whether they could not help the clergy when the time comes for the latter's resumption of their work. The need for able religious leadership among the Gregorians is very great, because of their having suffered so terribly from atrocities; they must now rehabilitate their work. Such a request shows how conditions have changed. Here is an opportunity for Americans to take a part in training the leaders of the Gregorian Church. There may be some puzzling details, however, to be worked out before such a plan can be consummated.

INDIA

Indian Christian Views on Politics

PROFESSOR S. C. MUKERJI, of Serampore College, in his opening address as President of the All-India Christian Conference at Lahore, expressed these striking convictions on the right relations of the Indian Christians to the present political situation:

"Our primary duty is to make ourselves vocal and make our presence felt in the country. We must demonstrate by words and deeds that Chris-

tianity has made us neither *un-Indian* nor *un-national*. The highest ideal that dominates us is 'Love thy neighbor as thyself.' With this as the dominating principle of our life, can it be for a moment conceived that we as a community shall dissociate ourselves from our brethren—Hindus and Mohammedans—whatever differences there may be in our religious convictions? We must demonstrate that we are as much interested as they are in the social and political emancipation of our motherland. At the same time we must fully demonstrate that we stand for constitutional agitation and peaceful evolution, and that under no circumstances can we lend countenance to anything that may be legitimately construed as an open defiance of law and order, or anything that contemplates revolution. Let us also demonstrate that we are perfectly prepared to criticise government measures severely if we think they are unjust and unnecessary. We stand for evolution and not revolution; we stand for cooperation and not non-cooperation. We stand for law, equity, and justice for each and all."

The Indian Church and Missionaries

THE All-India Christian Conference, which met for its eighth session in Lahore during the closing days of December, 1921, adopted the following resolutions on the subject, "Foreign Missions and the Indian Church":

"This Conference is of the opinion that the time has come:

"1. When Protestant missions as such should be completely merged in the Indian Church, and that in future all foreign missionaries should be related to it.

"2. In the meantime that missions should appoint Indians of ability and character on an increasing scale as their lay and ordained missionaries.

"3. In view of the complaints made by the various missions that educated young Indian Christians of character are not available to take up positions of trust and responsibility, this Conference recommends that the policy of finding young men who are suitable from other missions, be adopted

by all missions, instead of allowing denominational barriers to stand between such men and responsible positions.”

A Maharajah's Tribute

THE late Maharajah of Kolhapur, who died a few months ago, gave concrete expression shortly before his death to his interest in the boys' high school conducted by the American Presbyterian Mission at Kolhapur, now known as the Irwin Christian High School. His gift of a site made possible this fine memorial to the late Dr. Irwin, and when the new building was completed, the opening ceremony was conducted by the Heir Apparent to the Kolhapur throne. In view of the fact that the latter is now Maharajah, the following quotation from his speech, taken from the *Dnyanodaya*, has special interest:

“I feel special pleasure in taking part in today's function, because you all know that I was brought up under Christian guidance, and Mrs. Irwin was a second mother to me. The noble qualities of head and heart of that lady have, I confess, made me partial to Christian education, and when I saw that a splendid opportunity for the spread of that education has been offered to Kolhapur by the opening of this school, I had no hesitation to seize the opportunity, so kindly given by you, to take part in today's function, and through it once again publicly to give vent to the genuine feelings of admiration and reverence that I feel toward Mrs. Irwin, my ideal of a Christian lady.”

CHINA

A Visit from a Diplomat

NOT long after his arrival in Peking, Dr. Jacob Gould Schurman, the American Minister to China, visited the American Presbyterian Mission in Chefoo. Rev. W. O. Elterick, who for thirty-three years has been a missionary in Shantung Province, reports that Dr. Schurman was greeted on his arrival by various Chinese officials and the American Consul, and escorted to Temple Hill,

to see the memorial arch erected by the Chinese of this province under the leadership of Mr. Liu Tze-hêng, in recognition of the friendship of the United States.

“Mr. Liu was present, and was highly pleased at the Minister's interest and words of appreciation. After visiting the temple of the Pearly Emperor above,—from which we pointed out to him our mission institutions and residences—we took him down to the Hunter Corbett School, the Chinese officials accompanying. The students had been lined up on both sides of the road and Boy Scouts led the way. After the students had gathered in the large school hall Dr. Schurman made a stirring address, which I translated so that every boy would get the benefit of it. Dr. Schurman dwelt on the splendid work American missionaries were doing for China and his pride in being the representative of such men and women as one found in China. He made a stirring appeal to the students to make use of the privileges they were enjoying in this school and fit themselves to become leaders of their people. Dr. Schurman's visit was highly appreciated by the Chinese and has also given us a lot of prestige in their eyes which will be helpful to us in our work.

A Heart Cleaning Society

THE Governor of Shansi Province, China, has instituted a “Heart Cleaning Society” which has meetings throughout the province under official direction on Sunday mornings, the attendance of local officials being obligatory. In Tai-yuan (the capital) he has built a large “Self-Examination Hall” seating 3,000 people, looking like a church both within and without.

A service held there has been described as follows: “Organ music and a sort of adjuration by the leader were followed by a few moments of silence, when the audience sat with bowed heads. After that the speaker addressed them on ‘China's Strength

and Weakness,' the latter being wholly moral.

Post-Famine Facts in Shantung

A SPECIAL evangelistic band is holding tent meetings through different sections of the area in which most of the famine relief work of last season was done. The unused contributions of last year which reached Shantung after the harvest came on are helping many of the most distressed, where the general funds that are being distributed this year can not reach. Fifty or more children of destitute Christian families have been placed in Christian schools, thus relieving the family of the expense of the child's board, enabling the child to be well fed during this sad year, and also affording it Christian training and schooling. Reuben A. Torrey, Jr., reports that throughout the field schools have been organized for the famine children, where they will be instructed in the national phonetic script and given one full meal a day for four months. These schools will form new evangelistic starting points and through them not only the parents and the children will be reached, but also many of the more fortunate people of the communities, whose respect will be secured by such work. In the schools, now running, nearly 1,500 children are being taught and fed. Some of the little girls are also being taught to make hair nets, so that they will have a source of income. It is proposed to station "medical sentinels" throughout the famine districts to carry on an educational campaign along sanitary and medical lines and also watch for and check any outbreak of plague or epidemic.

An Unselfish Philanthropist

ONE day in the city of Têng-chou, China, a Chinese woman heard the story of the late Louis H. Severance's gift of the dormitory buildings to the girls' school. She said, "Do you mean to tell me that he went home to America and left all of that money behind him? Why, he must be

a *Shên Hsien* (god)." In the school, when the girls think of God, Mr. Severance is often reverently mentioned. One of the girls who was looking at Mr. Severance's photograph in the Assembly Hall, said in English, "He looks like he wished to talk to me, and his face looks like he loves all peoples and Têng-chou fu School girls. When I saw his picture I was sorry because I do not love my relations and all that. I hope that from this time I shall be able to love all things and my relations and the peoples of the earth."

Mission School and Modern House

THE new home of General Hsü at Tsinanfu, China, is a most up-to-date residence. Equipped with hot-air furnace, running water and electric lights, it is a marvel to many of the general's Chinese friends. But it should be modern and up-to-date, for all the plans and specifications were drawn by the architectural department of the boys' school at the Presbyterian mission at Yi-hsien, and the industrial department of the school furnished furniture and rugs.

It is worthy of note that the larger part of the expenses of this school are paid by the sale of school products. Most of the boys are Christians, and there is always a long waiting list of applicants for admission. A few years ago a Chinese boy of any of the upper grades in society looked down with scorn upon the boys who did manual labor. But now a lad in the Yihsien school who cannot do his manual work well is scorned by the other lads.—*The Continent*.

A Highway to Tibet

A MISSIONARY of the Church Missionary Society at Sintu, in Szechwan province, paid a visit last summer to these Chiang people—a tribe within the C. M. S. area in Western China, and inhabiting valleys through which much of the trade between China and Tibet passes. This tribe has its own language (not yet reduced to writing) and its own religion.

The people do not worship idols, but they do offer sacrifices before a white stone in some secluded grove. The Gospel has never reached them, but they would probably make no objection to a missionary going among them. Chinese opium traders and other merchants are already making their way into these valleys, and it may not be long before the Chiang tribe passes under the rule of the Szechwan provincial government.

JAPAN-CHOSEN

Doubling Church Membership

THE Synod of Japan in Kobe has inaugurated a movement to double the membership of the Church of Christ in Japan in five years. "On September 25th," writes Rev. J. B. Hall, of Wakayama, "the evangelist at Nataka sent for me to baptize four young men. After the baptisms we communed together. This addition to its numbers greatly encouraged the church at that place. On September 30th and October 1st we held our workers' meeting at Kokawa. As we were discussing the work of the forward evangelistic movement, Rev. Kawamura, of Shingu, reported that the membership of the Shingu church had already doubled since he had begun his work there, but that he would now work to double the double membership. He told us how the company of believers at Takashiba, whose pastor had to resign and leave on account of sickness, had taken up the work and were pushing it without the presence and aid of the pastor. He said that they were holding daily morning prayer-meetings on the top of the hill overlooking the town."

Every Student a Christian

"THREE years ago," writes Rev. George A. Winn, of the Presbyterian Mission at Taiku, Korea, "there was a great impulse to new education and the lower schools from that time have been crowded. We had for a few years about seventy to eighty students in the Union Christian College at

Pyeng-Yang. The present enrollment is about 135. This coming year there is every reason to believe that there will be more applicants than there were last year. This awakening of a desire for an education is what we have been hoping for for many years and now that the opportunity is in our hands we must make special efforts to meet it. The Korean youths should get their education in their own land but unless we do our duty as a Christian institution they will turn more and more to the government schools of Japan, or China. . . . There are very few colleges in the mission field in which all the students are Christians. Every one of the students here is a Christian. In the academy connected with the college also there are 360 students and all are Christians."

AFRICA

The Africa Inland Mission

LEADERS of the Africa Inland Mission enumerate the following facts as some of the special reasons in their work for praising God: "On the newest station in the Belgian Congo, opened about a year ago, over one hundred natives are learning the way of salvation. . . . While several years ago it seemed almost impossible to win the girls and women to Christ, now at some of the mission centers they are coming faster than we have been able to provide ways and means of caring for them; and prayer is being answered for the salvation of many. . . . At Kijabe there is great spiritual interest. During special services which were held, one hundred confessed Christ in one month, quite a number of whom were old people. Then one Sunday twenty-five were baptized, most of whom had been trained in the things of God for two years. Soon another class of twenty-five are to be baptized."

Senussi Order Destroyed

FACTS which have recently come to light indicate that in 1915-16 Great Britain was engaged in a serious con-

flict with the Senussi, the most fanatical and resourceful of the Mohammedan orders in Africa. Sayed Ahmed es Sherif, their leader at that time, responded to the call of the Sultan for a *Jihad* against the Allies, and declared war against Egypt. Arms, ammunition, and money were provided by Turkish and German agents, and Sayed was promised the rulership of Egypt. A series of engagements in the Egyptian section of the Libyan Desert followed, the British troops being led by Col. Snow Bey and the Duke of Westminster, all ending disastrously to the Senussi. In February, 1916, Sayed Ahmed's general, Jaafer Pasha, was captured, and Sayed himself became a refugee. After wandering for a year and a half, in 1918 he escaped to Constantinople in a German submarine. It appears that this campaign has resulted in the dissolution of the Senussi entity. A son of Sidi Mohammed, grandson of the founder of the order, who was pro-British during the war, is now the Sidi; and having formed an alliance with Italy, he accepts a handsome annual allowance, with the title of Emir.—*Dr. James L. Barton.*

An African Christian Lady

ONE of the Christian women at Luanda, Dan Crawford's station in the Congo, died recently, and he writes of her: "Then there was the death of 'Lady,' a great Christian burial, the whole lakeside mourning her. She was not 'Lady this' or 'Lady that,' but a real Christian mother who held a class every evening, this class having a sort of Methodist implication. In her youth she sinned the great sin of arson and this steadied her in after years, making her humble, polite and so accessible that they all called her by consensus 'Lady,' the name fitting her like a cloak of comeliness. With another young girl she burned down a mission house long ago, and but for the Christian grace of forbearance, the punishment would have been as prompt as the provocation. Yet, even here, she learned the basic truth of all

real repentance: against Thee and Thee only have I sinned. So to God she went, and with God she continued all those subsequent years."

Sunday-schools in South Africa

MR. John G. Birch, secretary of the South African National Sunday-school Association, in presenting the seventh annual report of that Association, states that during the past three years the membership has increased from 143 schools with 22,250 officers, teachers and scholars, to 246 schools with an enrollment of 32,250. Most of the work is carried on among the Europeans, though a special request has come to the World's Sunday-school Association for a field secretary who will work with the large native population.

A new type of work called the "Country Scholars Department" is akin to home department methods, except that the studying is done by groups rather than as individuals. A number of local Sunday-schools have formed a Country Scholars Department as the result of which hundreds of children on farms and in other isolated places are studying the weekly Bible lessons. Usually the department begins with four or five scholars but it invariably grows as the members bring in their friends, and in a number of cases groups have been formed which have eventually become well-established Sunday-schools.

ISLANDS OF THE SEA

An Appeal from Australia

THE new settlements and the increasing stream of immigrants in various parts of Australia add both to the opportunities and the difficulties before the churches. From a newly opened station in Western Australia one trip entails on the minister a journey of one hundred and twenty miles by car; and from another, the home missionary covers an area of seventy miles by forty with a horse and trap. To serve the needs of the still vaster territories of the Australian inland, aeroplanes are in contem-

plation, and one of the Prime Ministers has promised to see whether one can be set apart. Wherever minister or missionary goes the people welcome the services, and respond well to the efforts made on their behalf. They may be in small townships with mixed populations, in mining districts with many Scottish miners, in the wheat belts, in fruit-growing districts, on dairy farms, or at pastoral homesteads. The services may be held any day in the week, for in many places the people do not "observe days;" to them it is Sunday whenever the missionary arrives, and the service will be as well attended as if it were held on the first day of the week.

—*Australian Christian World.*

Picture Preaching in Papua

AMONG the Papuans in New Guinea the native preachers like to use allegorical illustrations in their preaching. Mr. Moilander, the missionary, gives the following example. The native preacher brought two parcels, one very plain, but containing some luscious fruit or useful vegetable. The other was very attractively wrapped, but contained only rubbish. The preacher passed them around and then said: "Most likely you prefer the attractive looking parcel. Now open both and see. This means us. We like to dress up and put on the paint, but inside we are only rubbish, and wickedness. At first we may not like the plain package in which God's Word comes to us. At first we may think it is of no value to us; but when we open it, we find that it contains the Bread of Life."

In another place an elderly native mounted the platform. At first he said nothing, but moved around trying to find a place where he could squeeze through the boards inclosing the sides. Finally he reached the proper opening and easily stepped down through it. Then he came back and said: "My dear friends, do you know what I meant? I had become lost in the woods; the wild vines entangled my feet and the sago swamp and the sago bushes ob-

structed my way. I wanted to get out and so I looked around and tried many ways but found there was only one way out. Are you caught in a tight place? God shows the way of escape in His Word. Accept God's Word and you will find your way out of the jungle."

At another service a man took a long vine and tied one end to the feet of the missionary. Then he told his bearers to start at the other end and follow along the vine till they came to the missionary. Then he said: "You want to tell God's Word to your people and you ought to do so. But as yet you haven't it yourselves. Here are God's servants. You must come to them if you wish to find the Word of God."—*B.*

NORTH AMERICA

Sunday-school Convention

THE Sixteenth International Sunday Convention, which was held in Kansas City, Missouri, June 21st to 27th, brought together over seven thousand delegates. Among the speakers whose messages brought inspiration to the convention were Bishop Edwin H. Hughes, Miss Margaret Slattery, Dr. Charles M. Sheldon, Dr. W. E. Raffety, and Dr. David G. Downey. A number of foreign missionaries on furlough, as well as Sunday-school leaders from Japan and several Latin American countries, were also present. The pageants and music, which constituted a notable feature of the program, were under the direction of Professor H. Augustine Smith of Boston University.

The merger of the Sunday-school Council and the International Sunday-school Association in a new organization, to be called the International Sunday-school Council of Religious Education, which was announced in the June REVIEW as the most important business likely to come before the convention, was ratified. Thus the Protestant Sunday-school forces of the United States and Can-

ada are united in a great national program.

Children Not in Sunday-school

A STEREOPTICON survey of the field of religious education by Dr. Ralph E. Diffendorfer, at the International Sunday-school Convention portrayed the vast areas of American life as yet untouched by Sunday-school teaching. The speaker said: "In hundreds of communities in the United States children grow up to maturity without ever seeing a minister or knowing what a Sunday-school is. The names of God and Jesus Christ are known only in curses. In the State of Washington are rural sections where public schools flourish, but no teaching about God. In the mountains of Tennessee some children know nothing of religion except the 'arousements' of the occasional visit of an illiterate preacher. In many mining camps and fishing villages paganism thrives. The sons and daughters of new Americans are neglected because they are 'foreigners.' . . . In the congested sections of our great cities where the churches have moved out because no longer self-supporting, no Sunday-school agency has moved in to save tomorrow. No end of Negro villages are without religious training, and seldom is there adequate provision made for the colored boys and girls in the South."

Better Care of Missionaries

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. has recently taken important action, modifying its policy toward its missionaries. This relates first to the terms of service on the foreign fields, fixing the first term at five years, except in Africa, Mexico and Colombia where it is three years, and a modified schedule was adopted for the subsequent terms on the field. During their travel to and from their fields, missionaries now will each be allowed \$1.50 a day besides traveling expenses, and this will add upwards of \$50,000 to the Board's budget. The allowances

for the children of the missionaries have also been increased, and this will add \$197,000 to the budget. A still more important action was the provision for retirement of missionaries from service at the age of seventy with an allowance equal to their field salary or to their home allowance when residing off the field. Hitherto the Board had no retiring provision with an allowance and all it could do was to commend its worn-out veterans to the Board of Relief. These three items together will add to the annual expenses of the Board \$405,000.

New Churches in Needy Places

THE report of the Joint Committee on Church Building of the Home Missions Council and the Council of Women for Home Missions contains the following interesting statement with reference to helping build churches in the needy communities of the United States: As an indication of the great work which has been accomplished in the nearly seventy years since the Societies and Boards of Church Erection began to be organized, the report of twenty two of these denominations shows that in that period they have helped to complete 62,841 church buildings and 4,835 parsonage buildings. There has been raised for the purpose of carrying on this work \$59,523,609. This is certainly an understatement inasmuch as the eight denominations, including nearly fifty thousand churches, which have not reported, would undoubtedly have carried the figures much higher, both as regards the number of churches and parsonages built and the funds raised for the purpose if their reports had been sent in. Seventeen boards and societies reporting show that they have permanent funds amounting to \$24,195,834. A part of these funds is used constantly as loans to churches, going out and coming back again as a revolving fund, to be used over and over again. Part of them, however, are invested and the income only is used for church and parsonage building.

Fellowship of Christian Social Order

THE new organization, known as "The Fellowship for a Christian Social Order," proposes to work out its social ideals in a "fellowship of kindred minds" and to test proposed solutions of social problems by group thinking. It aims to "associate persons to whom the Christian way of life, as distinguished from mere creed, ritual and organization, is mandatory and paramount; people who take the teachings of Jesus seriously with reference to concrete life situations. It will study how to remove every obstacle in our present industrial and economic order to the progress of fellowship in the world."

At the Mohonk conference an executive committee of twenty-one was appointed, of which Dr. Sherwood Eddy is chairman, to have authority to formulate plans for action. A national committee of fifty-three, whose members represent every section of the country, will act as interpreters of the movement and as conveners of local groups. The fellowship will especially seek a way to end all conflict between nations, races and classes. The Secretary of the new Fellowship is Mr. Kirby Page, Hasbrouck Heights, New Jersey.

More Recruits Needed

SOUTHERN Baptists are sending out this year forty-nine new missionaries to the following fields: Africa, Argentina, Brazil, Chile, China, Japan, Mexico, and Palestine. Encouraged as both the workers on the field and the members of the home churches may be to learn of these reinforcements, Rev. T. B. Ray, D.D., Secretary of the Foreign Mission Board, points out that this number is "pitifully below" the number that should be sent out this year. He says: "There is most critical and long-denied need for over a hundred more that should go out by all means at once. . . . The saddest thing about it is that we have not had the volunteers. We have accepted for appointment practically every one that was pre-

pared and should be sent. The number of volunteers is short! . . . I wonder if here is not one cause of our failure to raise enough money for our work during the last year. Maybe if we would raise more missionaries we would raise more money. The same spiritual atmosphere that will produce new missionaries will bring forth the money to send them."

—*Home and Foreign Field.*

The Moody Bible Institute

THE records of the Moody Bible Institute in Chicago, as far as such data can be secured, show that 1,056 of its students have gone to the foreign mission field, and 741 of these are at work today, under fifty-five different missionary agencies. These figures, of course, do not include the many who are laboring in all parts of the United States and Canada in home mission work among such classes as mountaineers, lumbermen, Indians, Negroes, and Mormons. Thus, through the lives and labors of these hundreds of living witnesses, not to speak of the many who have gone before, has the work which D. L. Moody began for God extended to earth's utmost bounds.

Anti-Papal Organization

THE Evangelical Protestant Society," recently organized in New York City, states its objects to be, as quoted in the *New York Times*, "to defend and promote evangelical Christianity in cooperation with evangelical churches, and to defend American democracy against the encroachments of Papal Rome. This movement is designed to be nation-wide and international. It is to be a fight absolutely in the open, and its work will be constructive rather than destructive. It is to be a sustained and permanent effort, working through the various evangelical bodies of this country." The need for such an organization its founders find in the following facts: "It is well known that the Roman Catholics have determined to 'make America Catholic,' if possible;

to create hostility between the United States and Great Britain, in order to prevent the close cooperation of Protestant countries; to undermine our public school system in the interest of parochial schools, where Romanism may be taught; to rewrite American history in the interest of the papacy, and thus to poison the minds of even Protestant children; to secure strategic positions in our Government for the increase of Roman power and the furtherance of Roman designs." Among those whose names are given as charter members are Bishop William Burt, Dr. David J. Burrell, Dr. Robert S. MacArthur, and Dr. Curtis Lee Laws.

Blow to the Narcotic Traffic

CONGRESS, by passage on May twentieth of The Narcotic Drugs Import and Export Act, has decreed that the United States shall no longer be a party to the debauching of another country by opium exported to that country from the United States, or transshipped through the United States, or any territory under its control, from one country to any other country. The purpose of this Act is to make effective the agreement arrived at in the International Opium Convention held at The Hague in 1912, and also to curb the well-known illicit traffic in narcotic drugs within our own country by restricting importation to the crude material for legitimate uses, especially for medical use. The Act creates a Federal Narcotics Board, consisting of the Secretary of State, Secretary of the Treasury and Secretary of Commerce. The term "narcotic drug," when used in this Act, means opium, coca leaves, cocaine, or any salt or derivative or preparation of opium, coca leaves or cocaine.

Christian Cooperation in Alaska

MISSIONARY work is carried on in Alaska in 113 stations, with 171 missionaries, at an annual expense of over \$200,000, in addition to money contributed by people in

Alaska. Presbyterians, Methodists, Disciples, Baptists, Friends, Swedish Evangelicals, Lutherans, Moravians, Episcopalians, Congregationalists and Independents engage in the work. Greek Catholics and Roman Catholics also maintain missions. There are still six large areas unoccupied by missionary workers. Three of these have been assigned by mutual agreement to different denominations, and it is expected will soon be cared for.

In 1918 an association known as the Associated Evangelical Churches of Alaska, which includes all of the Protestant churches at work in Alaska, was formed by the Home Missions Council of North America for conference and cooperation. Under the auspices of the central committee exchanges of territory have been made, responsibility for definite areas allocated, over-lapping and competition prevented, and practical cooperation secured, so that today from the point of view of mutual understanding and cooperative action Alaska is one of the best prepared fields for efficient Christian service, if each of the denominations does its part.

LATIN AMERICA

Sentenced to Hear a Sermon

"MISSION outwork in Guatemala is not yet without its thrills," report the evangelical workers there. Not long since a faithful native preacher and a group of Christian who accompanied him were ambushed in a lonely place in the road, and a volley of revolver bullets went singing through the company, but not one of them was wounded. In general, however, there is less fanatical persecution under the present government than there was under the previous one, because present rulers are very active in guaranteeing religious liberty. Act of flagrant intolerance were getting common before, but foreigners are comparatively safe now. The other day Mr. Townsend of the Central American Mission was attacked and manhandled by the Indians of San Juan, but the authorities

promptly interfered, captured the ringleader, and asked Mr. Townsend to pronounce sentence. The sentence was characteristic of the man. He condemned the Indian to stand on the public street and listen to the Gospel till Townsend got tired preaching it to him. It drew a big crowd, and when the sermon was over the public was won, and the chief rioter was probably the most unpopular Indian in town.

American Interest in Cuba

WRITING in the *Continent* of the Protestant missionary work in Cuba, Robert C. Hallock says: "Here is a neighbor nation—our friend and ward—a nation 'by the grace of God free and independent,' yet a nation in its formative stage, needing above all else the guiding and helping hand of Anglo-Saxon Christian civilization. How much active interest has the American Christian Church in Cuba's welfare? At the annual meeting of the Presbytery of Havana at Caibarien, some 200 miles eastward on the coast, I was amazed at the high grade of intelligence, devotion, spirituality and general efficiency of the native presbyters of Cuba and at the work that is being accomplished.

"A theological seminary is already started. It is a necessity if we are to train an efficient native ministry. And while others are asking for millions, cannot Cuba have the little ten thousand dollars to put up the one building necessary to assure the life and growth of this future great theological seminary for a nation?"

MISCELLANEOUS

Seeing for Himself

FRANKLIN H. CHASE, who writes frequently for the *Syracuse Journal*, made a tour of the Orient some time ago, and came back much impressed by what he saw of missionaries and their work. Among his

comments, quoted in the *Continent*, are the following:

"When I went to Korea and China, I had the opinion of many others that missionary efforts, like charity, should begin at home. Then too I thought that messing up with another fellow's religion wasn't good religion on my part. But I have completely changed my mind, at least when it comes to China and Korea.

"When you go into a Korean or Chinese village and find the missionaries teaching the natives how to live, how to correct their horrible sanitary conditions, giving medicine to the sick, teaching the children things that will make their lives happier and more prosperous, and making those places safer to live in—you just take off your hat to those hard-working missionaries and thank God that there are men and women in the world willing to give their lives for such a task."

War Money

THE money cost of the World War has been estimated at \$350,000,000,000, and the following summary has been made of what one fourth of that amount would accomplish:

"One million Christian missionaries could be put in the field, and maintained for ten years; a \$40,000 school and a \$1,000 church could be built in 1,000,000 towns and villages; 10,000 colleges costing \$100,000 could be erected; in 1,000 cities, universities costing \$1,000,000 each could be built; 100,000 social settlements costing each of them \$50,000 could be established; 100,000 model tenements at a cost of \$100,000 each could be set in the midst of heathen squalor; 20,000 hospitals costing \$500,000 could be placed close to heart-breaking human needs; and 10,000,000 little children could be maintained in Christian orphanages at a cost of \$500 each for five years. We cannot afford to do without a Christian world."

THE MISSIONARY LIBRARY



China Awakened. By Min-ch'ien T. Z. Tyau, LL.D. Illus. xviii. 475 pp. New York: The Macmillan Company. 1922.

Endorsing forewords by ministers of the United States and of Great Britain are hardly needed for such a work as this. Dr. Tyau is one of the leading New Chinese, having been educated in London and now acting as a professor in the Indemnity College, Peking. This is undoubtedly the best apologetic and exposition of the new régime, written in English, by a Chinese. It is not the work of a tyro, as his previous volumes and editorial productions have proved.

The 120 pages of Appendix material will not interest the reader, unless he is keen on Japan's Twenty-one Demands and the misdoings of the nations at the Paris Peace Conference, but in the body of the book there is a plethora of varied material showing concretely how far China has advanced on her pathway of renaissance. Dr. Tyau does not make it plain enough that the conditions presented are by no means prevalent in China as a whole. He writes of China of advanced thought and political aspirations and of nascent industries and the new sociology. Yet it is wonderful to know that an Empire with milleniums of history behind her, which thirty years ago was a monarchy built upon the teachings of ancient sages, is today a republic wherein the changes recorded here are actualities. Except "New Thought," which is six years' old in China, and the "Non-Christian Students Federation," stimulated into life by the Peking Conference of the World's Student Christian Federation last April, one finds here a full exposition of Chinese modernity. The new education is Minerva-like in its coming into being; the new woman is a mushroom growth sprung up in a night to remain forever; marriage

and social reforms are epochal in their effect upon the foundation stone of Chinese society, the family, and upon a nation whose old village life was so characteristic, with the clan rather than the public primary; industrial revolution is usurping the place of the staid old house-industries and trades; improved communications make glad the heart of Chinese whose forebears knew no conveyance going faster than ten miles an hour, more commonly four miles; and the day laborer of the past is becoming the operative and artisan of today, with a labor movement and strikes that are ominous for the future.

But Dr. Tyau makes more of other items affecting the public weal than of mere material progress. The "New Patriotism" is explained in its origin and wonderful emergence—with May 4, 1919, and the Student Movement action of that date, the Declaration of Independence, bringing into being something to awaken true patriotism. Less evident than this surface expression and the previous internal development is what the author calls "The Voice of the People," expressing itself in united action and pronouncements and most forcibly through the National Students Union, which was easily the foremost of scores of uniting organizations. Their antipodes, the Anfu Club, is rightly anathematized, with General Wu Pei-fu as its executioner. Judicial reforms, so sorely needed, a self-respecting national attitude, so conspicuously displayed at Versailles, and the entry into the world war are other marks of progress well discussed. Missionaries and their work—"a blessing in disguise"—and especially eminent Chinese Christians are not omitted in this survey of advance movements. A thousand interesting and interpretative facts fill the pages. The volume will be enjoyed by those who read it.

Building With India. By D. J. Fleming. 12 mo. 228 pp. 50 and 75 cents. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 1922.

India is the subject for foreign mission study 1922-1923. Dr. Fleming writes this study book from personal experience and from wide reading. He appreciates India's strength and sees her handicaps. He tells of the struggle between light and darkness, good and evil; describes various phases of Christian work and the signs of promise. The volume contains a vast amount of information but much of it too condensed to be satisfactory except as a book of reference or to suggest further reading. The general impression given is one of a great task in which we are called to be co-workers with God.

Stories from Foreign Lands. By Cora Banks Pierce and Hazel Northrop. 12 mo. 159 pp. \$1.25 net. Fleming H. Revell Co., New York. 1922.

The odd customs and experiences of children in other lands furnish the material for these stories concerning the boys and girls of China, Africa, Japan, Persia, Moslem lands, India and the Philippines. They have no literary merit and are not of special interest as stories, but they give glimpses of life in these other lands from a Christian point of view.

Lives of Great Missionaries. By Jeanne M. Serrell. Illus. 12 mo. 197 pp. \$1.25 net. Fleming H. Revell Co., New York. 1922.

What would we do without the familiar stories of Livingstone, Paton, Carey, Judson and others as material for missionary biography? In this volume for young people there are added the sketches of a few slightly less known missionaries such as Hudson Taylor, François Coillard and Mary Slessor. They lived wonderful lives and their stories are told in a way that holds the attention and impresses useful lessons.

Jungle Tales. By Howard Anderson Musser. 141 pp. \$1.50. George H. Doran Co., New York. 1922.

With vivacity and in fascinating style, Mr. Musser, for some years a Methodist missionary in the Central Provinces of India, tells some thrilling stories of adventure in connection with his work. The experiences with wild beasts, wild men and boys will delight old and young and are excellent for reading aloud.

The Trend of the Races. By George E. Haynes. Illustrated. 12mo. 205 pp. 75c. (cloth), 50c (paper).

The Vanguard of a Race. By L. H. Hammond. Illustrated. 12mo. 176 pp. 75c (cloth), 50c (paper).

The Magic Box. By Anita B. Ferris. Illustrated. 12mo. 102 pp. 65c (cloth), 40c (paper). Missionary Education Movement and the Council of Women for Home Missions. New York. 1922.

The Negro in America is the subject for Home Mission study during the coming autumn and winter. These volumes will make the study fascinating and profitable. Dr. Haynes, a Negro with an M. A. from Yale, describes the racial conditions, the progress since emancipation, the mental and spiritual trend of the Negro race, the contribution of the Negro to American advancement, the attitude of the white race and the prospect for cooperation and understanding. It is a study that reveals clear thinking and high Christian ideals.

The second book is more popular in style and consists of biographical sketches of twelve prominent Negro leaders, such as Booker Washington, Nannie Burroughs, Wm. DeBerry and Joseph S. Cotter. They include educators, physician, pastor, social workers, banker, merchant, poet, etc. All have accomplished things worth while and their stories are well told.

Miss Ferris' story for young folks tells of a colored boy who worked hard for an opportunity to go to Hampton Institute. Young folks, and older folks too, will be stirred by the story of the struggles by which he attained his ambition.

Race Grit. By Coe Hayne. 12mo. 209 pp. The Judson Press, Philadelphia. 1922.

These stories of Negroes in America are pictures from life. They are largely gathered from the Southland and bring us into sympathetic touch with Negro problems and Negro progress all over the United States. The author has not taken stories of well-known Negroes but has delved into the experiences of inconspicuous members of the race whose lives are worth knowing. He shows the influences that shaped their characters and destinies and the service they are giving to their fellowmen and women. The story of Hunter Winters, the Negro boy who became a professor in Anthony College is of compelling interest and the lines of other of Baptist preachers, missionaries, teachers and public men, each contributing his share to Negro American progress, furnish material for stories with peculiar fascination and value. The stories are well told and are worth reading. They are especially adapted to use in connection with the coming study classes, in missionary programs and for reading circles.

The Negro: An American Asset. A study by S. J. Fisher. Paper. 12mo. 186 pp. 50 cents.

The Negro Boy and Girl. A Study Book for Juniors. Pamphlet. 33 pp. Board of Missions for Freedmen, Presbyterian Church, U.S.A. Pittsburgh, Pa.

This year's Home Mission study book for adults deals with the Negro of the past and present home life, religious nature, environment, education, political relationships, the Negro and the European War, and closes with a look into the future. Mr. Fisher's book is well written and is full of interesting facts. The subject is treated with sympathy and sound judgment. The Negro work of the Presbyterian Church (North) is emphasized.

The Presbyterian study book for juniors is not so well written for that grade but it gives young people in the north a glimpse of life among southern Negroes in the story of boys and girls trying to overcome the han-

dicap of slavery and to secure an education. The book will be of more value in the hands of a teacher than as a junior textbook.

The Bells of the Blue Pagoda. By Jean Carter Cochran. Illustrated. 12mo. 281 pp. \$1.75. The Westminster Press. Philadelphia. 1922.

Good missionary fiction is as rare as police when needed. Many have essayed to write novels with missionary heroes and scenes of action but the successful ventures do not exceed a score. Here is one describing "The Strange Enchantment of a Chinese Doctor." The atmosphere of China is here, the Oriental scenes and character, and the achievements of missionaries and Chinese Christians. The story has action and literary merit as well as Christian purpose and will be especially relished by young women and their mothers.

Shorter Bible Plays. By Rita Bentou. Illustrated. 8vo. 134 pp. Abingdon Press. New York. 1922.

Bible stories of Noah, Abraham, Moses, Samuel, David, Solomon, the Good Samaritan and the Nativity are here given in dramatic prose and verse for children. Ideas for costumes, scenery and other directions are included. The work is carefully done but some scenes fail to convey the Bible lesson.

In the Land of the Salaam. By Bert Wilson. Illustrated. 2mo. 328 pp. Powell and White. Cincinnati. 1921.

A missionary society secretary tells in a chatty way about what he saw, and describes the people he met on a tour of India. The descriptions are of special interest to those connected with the Disciples but they contain much of interest and value to every student of missions in India. We are introduced to noble missionaries, to Indian Christians of many types, and see the work as it is to-day. Mr. Wilson is inaccurate in his statistics, giving the population of India as 340,000,000 and the Christians as 5,000,000. The latest government census reports 322,000,000 inhabit-

ants. Protestant adherents are estimated at 2,520,000 and non-Protestant adherents at 2,870,000.

Our Glorious Hope. By J. J. Ross, 12mo., 160 pp., \$1.25 net. Fleming H. Revell Co., New York.

Daniel's Half Week. By J. J. Ross, 12mo., 115 pp., \$1.00 net. Fleming H. Revell Co., New York, 1922.

These prophetic studies of the Second Coming and of Daniel's prophecy are especially interesting in view of modern events which many interpret as indicating the fulfilment of prophecy and the approaching end of the age. The author does not deal in dates but believes in the truth of the Biblical predictions as to the personal second coming of Christ.

Old Trails and New Borders. By Edward A. Steiner. 12mo. 208 pp. \$1.50. Fleming H. Revell. New York. 1921.

For an intimate look inside of European minds and life choose as a guide Professor E. A. Steiner, who came over to America as an immigrant, and has repeatedly traveled with the Europeans of all classes, such as immigrants, professors and politicians. This new volume is a book of sketches, describing Europeans at home and in America; men and women of many types living under many conditions. In Dr. Steiner's picturesque style each story is told with a purpose other than to interest the reader—chiefly. They make us acquainted with *folks*, their haunts, thoughts and habits. It is interesting to meet many classes of people and to see Europe since the war through Dr. Steiner's eyes.

Next Door Neighbors. By Margaret T. Applegarth. 12mo. 160 pp. \$1.25. Revell. New York. 1921.

A new book from Miss Applegarth is always a noteworthy event in the Junior mission world. These "thumb-nail sketches" picture the thoughts and acts of Jewish, Italian, Bohemian, Chinese, Japanese and of other branches of the human family living in America. The twenty-six

stories are fascinatingly and sympathetically told under such captivating titles as:

"The Land of the Pot of Gold."
Hop-o'-my-Thumb.
Tessa Goes through the Keyhole.
Slant Eyes and Pigtales.
Brown Betty and the Chocolate Baby.
Little Squaw Laughs-At-The-Sky.
The Fairy with Whiskers.
\$ing a \$ong of \$ixpence.

Juniors will delight in these tales and will be benefited by them. Mothers and teachers of junior age children will find here excellent material for the story hour.

The Reconstruction of Religion. By Charles A. Ellwood. 8vo. 323 pp. \$2.25. The Macmillan Co. New York. 1922.

It is first important to define religion. Professor Ellwood, of the University of Missouri, defines it as participation in the ideal values of social life—a form of social control—a consecration of the individual life to social ends—and an affirmation of the reality of the "spiritual." He accepts the statement that "religion is man's attitude toward the universe regarded as a social and ethical force."

The author's ideas are philosophical and depend on human evolution rather than on revelation from God. There is much more of man than of God in the volume but the spirit is Christian. There is need for emphasis on the social obligations but there must be no diminution of emphasis on God as the Primary Cause, Ruler and Eternal Father.

The Promise of His Coming. By C. C. McCown. 12mo. 256 pp. \$2.00. The Macmillan Co. 1922.

This is an attempt at a historical presentation of the conceptions of the Second Advent, without any positive interpretation of the Bible teaching in regard to the Second Coming. Dr. McCown, a professor in Pacific School of Religion, studies the facts and sees the value in the belief but does not reach any very definite conclusion.

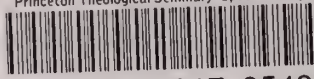
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